# 1AC

## Black Youth

### Part 1 is Framing

#### Our discussions cannot be based on ideal theory—policy discussions are key but policies mean nothing unless they change the values to the people they affect.

Dr. Tommy J. **Curry 1***The Cost of a Thing: A Kingian Reformulation of a Living Wage Argument in the 21st Century*. 20**14**

Despite the pronouncement of **debate** as an activity and intellectual exercise pointing to the real world consequences of dialogue, thinking, and (personal) politics when addressing issues of racism, sexism, economic disparity, global conflicts, and death, many of the discussions concerning these ongoing challenges to humanity are fixed to a paradigm which **sees** the adjudication of **material disparities and sociological realities as the conquest of one ideal theory over the other**. In “Ideal Theory as Ideology,” Charles Mills outlines the problem contemporary theoretical-performance styles in policy debate and value-weighing in Lincoln-Douglass are confronted with in their attempts to get at the concrete problems in our societies. At the outset, Mills concedes that “ideal theory applies to moral theory as a whole (at least to normative ethics as against metaethics); [s]ince ethics deals by definition with normative/prescriptive/evaluative issues, [it is set] against factual/descriptive issues.”At the most general level, **the** conceptual **chasm between** what emerges as ***actual* problems** in the world (e.g.: racism, sexism, poverty, disease, etc.) **and how we frame such problems** *theoretically*—the assumptions and shared ideologies we depend upon for our problems to be heard and accepted as a worthy “problem” by an audience—**is the most obvious call for an anti-ethical paradigm**, since such a paradigm **insists on the actual as the basis of what can be considered normatively**. Mills, however, describes this chasm as a problem of an ideal-as-descriptive model which argues that **for any** actual-empirical-observablesocial phenomenon (P), an ideal of (P) is necessarily a representation of that phenomenon. In the idealization of a social phenomenon (P), one “necessarily has to abstract away from certain features” of (P) that is observed before abstraction occurs. **This gap between what is *actual***(in the world), **and what is represented** by theories and politics of debaters proposed in rounds **threatens any real discussions about the concrete nature of oppression and the racist economic structures which necessitate tangible policies and reorienting changes in our value orientations**. As Mills states: “What distinguishes ideal theory is the reliance on idealization to the exclusion, or at least marginalization, of the actual,” **so what we are seeking to resolve on the basis of “thought” is in fact incomplete,** incorrect, **or** ultimately **irrelevant to the actual problems which our “theories” seek to address**. Our attempts to situate social disparity cannot simply appeal to the ontologization of social ph,enomenon—meaning **we cannot suggest that** the **various complexities of social problems** (which are constantly emerging and undisclosed beyond the effects we observe) **are totalizable by** any **one set of theories within an ideological frame** **be it our most cherished notions of Afro-pessimism, feminism, Marxism,** or the like. At best, theoretical endorsements make us aware of sets of actions to address ever developing problems in our empirical world, but even this awareness does not command us to *only* do X, but rather do X and the other ideas which compliment the material conditions addressed by the action X. As a whole, debate (policy and LD) neglects the need to do X in order to remedy our cast-away-ness among our ideological tendencies and politics. How then do we pull ourselves from this seeming ir-recoverability of thought in general and in our endorsement of socially actualizable values like that of the living wage? It is my position thatDr. Martin Luther King Jr.’s thinking about the need for a living wage was a unique, and remains an underappreciated, resource in our attempts to impose value reorientation be it through critique or normative gestures) upon the actual world. In other words, King aims to reformulate the values which deny the legitimacy of the living wage, and those values predicated on the flawed views of the worker, Blacks, and the colonized (dignity, justice, fairness, rights, etc.) used to currently justify the living wages in under our contemporary moral parameters.

#### The roll of the ballot is to endorse the debater who provides the best liberation strategy for the oppressed.

#### The roll of the judge is to be an inclusive educator invested in the well-being of disadvantaged students. *(Accessibility is a multiplier for all your impacts.)*

### Part 2 is the Stigma

#### The cost of discrimination is high it causes all sorts of other illness and disease and causes people who are disadvantaged to cope in unhealthy ways which destabilizes families and communities

**SILVERSTEIN Doctoral candidate in Anthropology @ Harvard 2k13** Jason; “How Racism is bad for our bodies” <http://www.theatlantic.com/health/archive/2013/03/how-racism-is-bad-for-our-bodies/273911/>

Trial in the federal class action lawsuit on the NYPD's stop-and-frisk policy, [*Floyd, et al. v. City of New York, et al*](http://ccrjustice.org/floyd), begins on March 18. At stake is whether the controversial tactic is a racial profiling practice, which violates civil and constitutional rights. Filed by four plaintiffs who were stopped and frisked, the suit represents the entire class of people who have been racially profiled. But racial profiling is not only a danger to a person's legal rights, which guarantee equal protection under the law. It is also a danger to their health. **A growing literature shows discrimination raises the risk of many emotional and physical problems. Discrimination has been shown to increase the risk of stress,** [**depression**](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1447722/)**, the**[**common cold**](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2594553/)**,**[**hypertension**](http://www.ncbi.nlm.nih.gov/pubmed/11763305)**,**[**cardiovascular disease**](http://www.psychosomaticmedicine.org/content/68/3/362.short)**,**[**breast cancer**](http://aje.oxfordjournals.org/content/166/1/46.full.pdf)**, and**[**mortality**](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2424090/)**.** Recently, two journals -- [*The American Journal of Public Health*](http://ajph.aphapublications.org/toc/ajph/102/5)and [*The Du Bois Review: Social Science Research on Race*](http://journals.cambridge.org/action/displayIssue?decade=2010&jid=DBR&volumeId=8&issueId=01&iid=8256499)-- dedicated entire issues to the subject. These collections push us to consider how **discrimination becomes** what social epidemiologist Nancy Krieger, one of the field's leaders, terms **"**[**embodied inequality**](http://www.ncbi.nlm.nih.gov/pubmed/10379455)**."** A breakout moment in the study of discrimination and health came in 1988, when the CDC recorded a disturbing [disparity](http://www.cdc.gov/mmwr/preview/mmwrhtml/00015153.htm) in black-white infant mortality. In response, *The American Journal of Preventive Medicine* published a special [supplement](http://books.google.com/books/about/Racial_differences_in_preterm_delivery.html?id=b3xPAQAAIAAJ), "Racial Differences in Preterm Delivery: Developing a New Paradigm." What was this new paradigm? By this time, we already knew there were significant racial disparities in health. But these scholars offered a new explanation for them. What they argued is that **we must focus on** the **everyday experience** of these women -- **and think about how social stressors might be harming** their health, even causing preterm delivery. A new [study](http://onlinelibrary.wiley.com/doi/10.1111/j.1475-682X.2012.00433.x/abstract) by Kathryn Freeman Anderson in *Sociological Inquiry* adds evidence to the hypothesis that racism harms health. To study the connection, Anderson analyzed the massive 2004 Behavioral Risk Factor Surveillance System, which includes data for other 30,000 people. Conceptually, she proposes a simple pathway with two clear steps. First, **because of the prevalence of racial discrimination, being a racial minority leads to greater stress.** Not surprisingly, Anderson found that 18.2 percent of black participants experienced emotional stress and 9.8 percent experienced physical stress. Comparatively, only 3.5 and 1.6 percent of whites experienced emotional and physical stress, respectively. Second, this stress leads to poorer mental and physical health. But this is not only because stress breaks the body down. **It is also because stress pushes people to cope in unhealthy ways.** When we feel stressed, we may want a drink and, if we want a drink, we may also want a cigarette. **But discrimination is not just any form of stress. It is a type of stress that disproportionately affects minorities. Here we see how racism works in a cycle to damage health.** **People at a social disadvantage are more likely to experience stress from racism. And they are less likely to have the resources to extinguish this stress, because they are at a social disadvantage. It gets worse. Just the fear of racism alone should switch on the body's stress-response systems.** This makes sense -- if we think our environment contains threats, then we will be on guard. But it raises a question that is prevalent in the study of the impact of discrimination on health. How can we test the relationship with experimental, rather than correlational, methods? Pamela J. Sawyer and colleagues ran an [experiment](http://ajph.aphapublications.org/doi/abs/10.2105/AJPH.2011.300620) to test the link between the anticipation of prejudice and increased psychological and cardiovascular stress. Appearing in *The* *American Journal of Public Health*'s special issue on "The Science of Research on Racial/Ethnic Discrimination and Health," their experiment paired Latina college students with white females. The white females served as confederates (that is, accomplices to the researchers). Each participant filled out attitude forms, which included questions on racial stereotypes. Some confederates answered the questions as a racist might, others did not. Here's where it gets interesting. The researchers had each Latina student prepare a three-minute speech on "what I am like as a work partner" for their white partner. But before each student gave her speech, she read her partner's responses -- and, among other things, knew if the person evaluating her speech held racist beliefs. To monitor stress during the speech, the researchers hooked the speakers up to blood pressure cuffs and sensors to measure other cardiovascular data, including an electrocardiogram and impedance cardiography. When Latina participants thought they were interacting with a racist white partner, they had higher blood pressure, a faster heart rate, and shorter pre-ejection periods. **What this shows is an increased sympathetic response, or what is often called the "fight or flight response."** **Merely the anticipation of racism, and not necessarily the act, is enough to trigger a stress response.** And this study only involved a three-minute speech. **What if someone feels she lives under the constant threat of racism?** This is **the implication** for racial profiling. Stop-and-frisk policies **do not only affect the people who come into contact** with law enforcement. **They also affect the people who fear they could be next.**

**This stress leads to many things like DEPRESSION AND the idea of being depressed or being mentally ill is a stigma that is simply not accepted in black communities**

Don R. **Barbera** **1***Say It Loud! I'm Black and I'm Depressed* January 1st 20**08**

**The black community is psychophobic when it comes to mental disorders** of any type especially depression. **There is little toleration for it despite the clear signs of its destructiveness, including how it worsens** many of **the diseases that already affect the African-American community** excessively. Part of the reluctance is due to mistrust combined with a lack of knowledge regarding the medical system and how it operates. In large parts of the black community, there is little education about the medical system, how it works, and how it can help. In addition, knowledge of disease and illness is low in many locations, not just the black community. […] **For African-American men, depression** often **shows as belligerent conduct and excessive shows of masculinity**; often involving dangerous and even fatal behavior. The culture of the “strong black male” sometimes ends as warped caricature of manhood. **African-Americans generally do not seek treatment for their depression, either because their friends, religious community and members don’t recognize depression is a legitimate health issue, or because admitting depression is a sign of weakness.** **If they admit their illness, some feel that they are letting others down of that they are weak in their religious faith.**

### Part 3 is how to destigmatize the stigma

#### Plan: The United States federal government should recognize that black Adolescents ought to have the right to make autonomous medical choices in the cases of depression or mental health. I reserve the right to clarify.

#### The history of aggressive white supremacy and psychic violence that has been inflicted over a long history against the black community has taken a toll this although justifiable fear makes Blacks parents stop their children from getting mental health care for fear of what these institutions will do to their families and children

#### Which makes the plan the only way to ensure that black adolescents get the care they need

African American knowledge

BRELAND-**NOBLE** Current Director of the A.A.K.O.M.H.A project in Psychiatry at Georgetown U **2k4**  Alifiee;“ Mental Healthcare Disparities Disparities Affect Treatment of Black Adolescents” http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3215099/

**Blacks exhibit differences from whites regarding perceptions of mental health concerns in a number of areas.** Foremost among these are stigmatization and illness thresholds. In particular, black and white Americans hold very different views regarding perceptions of the degree of stigma associated with psychiatric illnesses. They also hold different views regarding perceptions of type, severity, and prognosis of the same presenting problems. Mental illness stigma is associated with all racial and ethnic groups in the United States[18](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3215099/#R18),[19](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3215099/#R19) and, therefore, is not unique to blacks. **The differences lie in the degree of stigma that people of different races associate with psychiatric illness.** For example, **black parents report that a primary reason for their lack of willingness to subject a child to psychological assessment** **through the child’s school** **is associated with the great potential for punitive intervention in the family by social service agencies.. As it relates to self-perception and identification of psychiatric problems, black parents report less alarm for children with internalizing problems (of which depression is a type) than do clinicians.**[**22**](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3215099/#R22)**Conversely, black parents appear to exhibit more alarm for those types of behaviors most likely to generate external problems for the adolescent and family (ie, educational and financial) than for those problems internal to the child. This type of differentiation is well documented by scholars** **and is well described by** the term “John Henryism,” or **the strategy of employing active coping to overcome adversity and problems.**[**23**](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3215099/#R23)**–**[**25**](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3215099/#R25)**In other words, unless the psychiatric problem causes visible and identifiable harm or stress to the adolescent** and family, **the problem is handled by diverting attention to more visible and manageable problems.**

#### Now the ­­­­NOBLE evidence is the inherency. Even the hint of racism causes stress on black bodies. The stigma of depression is only furthered when black parents have internalized white supremacy and are afraid to allow their kids to receive external treatment.

### Part 4 is Impacts

#### First, Material:

#### The plan helps to solve obesity, suicide, cancer, and murder in the black community. Each have their own warrant and internal link to depression within this card. Don R. Barbera 1 *Say It Loud! I'm Black and I'm Depressed* January 1st 2008 Bracketed for ellipses

Many in the black community see being overweight as both normal and healthy as 7 in 10 African-Americans suffer from obesity, compared to 6 in 10 white Americans. **Depression** often **plays** a significant **role in overeating especially downing “comfort” food, or items that literally makes the individual feel good.** Unfortunately, **obesity and being overweight contribute to killer illnesses like diabetes and heart diseases, which are amount the top five causes of death for African-American men**. Obesity also increases the severity of disease such as hypertension and arthritis. **[…]Even violence has hooks in depression** making it even more important to the African-American male health agenda as two of the top five causes of premature African-American male health agenda as two of the top five causes of premature African-American male death are not diseases. **Suicide is now the first leading cause of death among African-American males between the ages of 14-22 and the third leading cause of death for black men in general.** Sadly, nearly 80 percent of suicides suffer depression and almost 80 percent of them were treatable**. […]** **Chronically depressed people are 88 percent more likely to develop cancer and** research shows that **depression causes patients with advanced cancer to die sooner than they should**. **In 2003, the death rate for all cancers was 35 percent higher in African-American men** compared to white males. Prostrate, colon and lung cancer continue to be the most diagnosed cancers among black men. Lung cancer accounts for the largest number of cancer deaths among men at 31 percent followed by prostrate cancer at 13 percent. **[…]Murder is the fifth leading cause of death in the African-American community and the number one leading cause of death for black males 15-24. Depression can lead to feelings of hopeless, low self-esteem, and anger that often fuels reckless behavior and poor decisions that result in murder.** Add drug abuse, easy access to automatic weapons, and the devastating effect of depression is clear.

#### These are not a laundry list of utilitarian impacts, these are all top 5 issues of death within the black community that stem from an internal link to depression. Being able to solve for depression does not get rid of all of these harms, but it at least mitigates the quality and quantity of problems within the black community.

#### Second is value orientation,

The 1AC has introduced that there is a stigma within the black community of depression not being accepted—the 1AC implements the discussion through a policy option—that forces the black community to come to grips with its stigma of black adolescents. The USFG coming out and giving black adolescents the right to make these medical decisions, means the united states recognizes that because the community does not accept them means there has to be some tangible legislation that changes this reality. Now if the USFG recognizes this, the plan forces the black community itself to question that if there is a policy that allows our children to make these decisions, maybe we should question the stigma in our community itself.

FRANKLIN James B. Duke Professor Emeritus of History Duke University 1993

John Hope-1985-1992 was Professor of legal History in the Law School at Duke University; *THE COLOR LINE: Legacy for the Twenty First Century*; p. 73-74

We now live in an age when the role of government is inevitably important whether we are referring to preschool education in Seattle or the aircraft industry in that area, whether we are talking about welfare in Detroit or the creaky, wavering automotive industry there. What we need so desperately is the assumption of responsibility at the highest levels in the public and private sectors to make a strong pitch for the elimination of the uglier aspects of the color line so that we can have a healthier, happier, even gentler society. We need to appreciate the importance of legislation, judicial decisions, and executive orders in setting the stage for eliminating the color line. Without them it is not possible for individuals or groups of individuals, however dedicated, to make a good-faith and successful effort to eliminate the color line. Yet we cannot expect too much of these public efforts, important as they are. These public efforts must be combined with private efforts to promote mutual respect and a willingness to make judgments of others based on what they have done and can do, and not on who they are. If we can somehow teach ourselves these lessons in human relations, perhaps we can take the first feeble steps toward creating the kind of community about which some of our forebears spoke and wrote, and the kind of nation about which so many of us have dreamed but never realized

#### Third, the black adolescent uniquely requires the right to make autonomous medical choices since their parents have internalized racism and the stress it causes to the point where the adolescent cannot take it anymore.

#### Solvency-

#### Therapy has shown to increase participation because it actually works.

Cox, John **Woodrow.** “Therapists Say African Americans Are Increasingly Seeking Help for Mental Illness.” Washington Post. The Washington Post, Web. 13 Oct. 2015 9 July 20**13**

**“I’ve seen an increasing number of African Americans who feel increasingly less stigmatized about coming in and seeking therapy and who also recognize the healing power of therapy,”** said Jeffrey Gardere, a psychologist in private practice and assistant professor of behavioral medicine at Touro College of Osteopathic Medicine in New York City, **adding that** in the past 10 years **he has seen a 20 to 25 percent rise in African Americans seeking therapy. “The attitudes have changed**,” said Lisa Whitten, an associate professor of psychology at SUNY College at Old Westbury in New York, noting that **more black students are studying psychology and “taking that message home . . . that this is something a broad range of people do and it doesn’t mean you’re disintegrating.”** **But change comes slowly. “There’s** some **shame and embarrassment**,” said Damian Waters, a marriage and family therapist whose clients at his practice in Upper Marlboro are predominantly African American. “You’ll tell someone that you went to the doctor, but you won’t tell that you went to the counselor or psychiatrist.

#### The barrier is the stigma.

### Underview

#### And, external impact—public policy that encourages autonomy is key to strengthen black civil society. Only when black lives have the ability to be autonomous can the black institutions of American life prosper. Plan initiates this recognition of autonomy by giving strength to black youth and eventually black institutions themselves.

Cochran, David **Carroll**. *The Color of Freedom: Race and Contemporary American liberalism*. Albany: State U of New York, 19**99**. Print.

**Public policy can** also **help strengthen institutions within black civil society itself, supporting their ability to deliver the resources** so **critical to the autonomy of group members. It can help revitalize institutions like black churches, schools, and businesses in ways that** ultimately **contribute to the ability of African Americans to carve out autonomous lives for themselves.**

## Extra

Inherency-

ELIZABETH **Warner,** PSYD March 2002, Vol 33, No. 3 Print version: page 44 <http://www.apa.org/monitor/mar02/confidentiality.aspx> By STEPHEN H. BEHNKE, JD, PHD  
The law. The law is a blunt instrument, as the issue of minors and confidentiality well illustrates. **Minors** generally **cannot consent to treatment; a parent or guardian consents on the minor's behalf.** There are exceptions. Certain states allow minors whom the law deems especially mature, such as those who are married or in the armed services, to consent to treatment, and sometimes minors may consent to treatment for substance abuse or sexually transmitted diseases. The exceptions are few, however, and prove the rule that the law deems individuals under a certain age (often 18) not sufficiently mature to make treatment decisions. **A parent who consents on the minor's behalf generally has the right to know the content of the child's treatment.** This state of affairs changes when the minor reaches the age of majority. Until that time, the law will normally give the parent access to the child's treatment.

#### Now, material conditions. First, the plan helps to solve acting-out behaviors in black adolescent substance abusers who are depressed and turn to drugs Don R. Barbera 2 *Say It Loud! I'm Black and I'm Depressed* January 1st 2008

**Research shows increased rates of psychiatric disorders among African-American adolescent substance abusers characterized by lack of self-control and acting-out behaviors and recurring patterns of aggression.** This is not news; **studies have consistently documented high rates of psychiatric disorders among adolescent substance abusers. Rates of imprisonment** among this group **remain high as drug abused and psychiatric disorders occur at high rates in adolescents**. In addition, **research shows high rates of depression in teenage groups. Depressed teens are more likely to act out compared to their non-depressed peers.**

**The plan does not have an actual person saying adolescents must have this right word for word, but the nobel evidence indicates that adolescents are left hopeless because of black parent’s internalized views and stigmas of depression. No one is going to purely advocate for something that has not happened before, the 1AC is an understanding of the stigma of depression and the plan should be passed to help resolve the stigma.**

#### Medication and Therapy work- especially in the context of black lives.

Don R. **Barbera** Say It Loud! I'm Black and I'm Depressed January 1st 20**08**

**My new psychiatrist said I suffered from depression and panic attacks. She gave me a Xanax prescription** for my panic attacks and something for my alleged depression. **The medicine for the panic attacks worked**. If it seems I cared more about the panic attacks than depression, I did. She also recommended that I attend therapy sessions for my depression, but I didn’t want to go. I had what I wanted- an end to my panic attacks.

He adds:

Everything Wallace said mirrored my life under depression’s rule. I did the same with my wife, Deedee, and never realized it. She felt the need to protect me and never let anything about my condition leak even to my family. **People with mental disorders often try to hide their condition form family and friends, causing unnecessary stress**, but thanks to my father, the family already knew and found it amusing**. I knew then I needed to** go beyond medication and **enter therapy**. The idea of analysis sounded ridiculous to me. Psychoanalysis is what those Hollywood morons went into for years and ended talking about it on the tonight show. I never minded talking about myself as long as it only involved the superficial me, but **I’ve never cared to talk about what makes me tick and that’s exactly what my doctor wanted.** **I didn’t mind taking the pills, but revealing my inner-self presented a problem.** I barely discussed it with my wife, much less with a stranger.

Don Barbera is a black man who wrote about being able to take medication and then therapy and used that as an example to show that it affected his depression which means the plan has real life impacts.

#### Acceptance is slowly increasing but the plan is key- therapy has shown to increase participation because it actually works.

Cox, John **Woodrow.** “Therapists Say African Americans Are Increasingly Seeking Help for Mental Illness.” Washington Post. The Washington Post, Web. 13 Oct. 2015 9 July 20**13**

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#### And, external impact—public policy that encourages autonomy is key to strengthen black civil society. Only when black lives have the ability to be autonomous can the black institutions of American life prosper. Plan initiates this recognition of autonomy by giving strength to black youth and eventually black institutions themselves.

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**Public policy can** also **help strengthen institutions within black civil society itself, supporting their ability to deliver the resources** so **critical to the autonomy of group members. It can help revitalize institutions like black churches, schools, and businesses in ways that** ultimately **contribute to the ability of African Americans to carve out autonomous lives for themselves.**

**Hansen,** Susan. "Confidentiality and the Police: Guidelines in Scotland."*Bmj* 285.6342 (1982): 668. *Confidentiality Guidelines For School Counselors*. Web. <http://www.school-counseling-zone.com/support-files/confidentiality-guidelines-for-school-counselors-short-version.pdf>. 20**09**

**There is** still such a thing as **confidentiality for minors**, **but** there are certain **legal exceptions** that **must be considered.** For instance, **when it comes to informed consent (such as consent for the student to see the school counselor, or consent for a student to join a school support group), FERPA laws say that until a student is 18, the parents have the right to give or deny consent.**

### AT Extinction

#### Non action lead to extinction

#### Assumes all lives equal in the status qou- this is false- extinction ideal theory- recognize injustices in the squo first

#### C/A Curry 14- extinction is an ideal theory that glosses over tangible policies we can sue in the status quo to change realities

#### The only way they can gain true access to util is by using extinction as a means for how we must use the utility of each person or else we risk extinction, however, The DEATH CULTURE posed by extinction has already ENDED the world for people of color, SURVIVAL AT ANY COST outweighs LIBERTY, PEACE and DIGNITY. People of color face NUCLEAR HOLOCAUST and GENOCIDE through their jobs, housing, schools, families and land. Someone MUST STAND UP and make the connection between Extinction, RACISM, SEXISM and IMPERIALISM.

**Omolade** a historian of black women for the past twenty years and an organizer in both the women’s and civil rights/black power movements 19**84**Barbara; Women of Color and the Nuclear Holocaust; WOMEN’S STUDIES QUARTERLY, Vaol. 12., No. 2, Teaching about Peace, War, and Women in the Military, Summer, p. 12; <http://www.jstor.org/stable/4004305> City College Center for Worker Education in New York City

In April, 1979, the U.S. Arms Control and Disarmament Agency released a report on the effects of nuclear war that concludes that, **in a** general **nuclear war between the United States and the Soviet Union, 25 to 100 million people would be killed. This is approximately the same number of African people who died between 1492 and 1890 as a result of the African slave trade to the New World.** The same federal report also comments on the destruction of urban housing that would cause massive shortages after a nuclear war, as well as on the crops that would be lost, causing massive food shortages. Of course, for people of color the world over, starvation is already a common problem, when, for example, a nation’s crops are grown for export rather than to feed its own people. And the housing of people of color throughout the world’s urban areas is already blighted and inhumane: families live in shacks, shanty towns, or on the streets; even in the urban areas of North America, the poor may live without heat or running water. **For people of color, the world** as we knew it **ended centuries ago. Our world,** with its own languages, customs and ways**, ended. And we are** only now **beginning to see** with increasing clarity **that our task is to reclaim that world, struggle for it, and rebuild it in our own image. The “death culture” we live in has convinced many to be more** concerned with death than with life, more **willing to demonstrate for “survival at any cost” than to struggle for liberty and peace with dignity. Nuclear disarmament becomes a safe issue when it is not linked to the daily and historic issues of racism,** to **the ways in which people of color continue to be murdered. Acts of war, nuclear holocausts, and genocide have already been declared on our jobs, our housing, our schools, our families, and our lands.** As women of color, we are warriors, not pacifists. We must fight as a people on all fronts, or we will continue to die as a people. We have fought in people’s wars in China, in Cuba, in Guinea-Bissau, and in such struggles as the civil rights movement, the women’s movement, and in countless daily encounters with landlords, welfare departments, and schools. These struggles are not abstractions, but the only means by which we have gained the ability to eat and to provide for the future of our people. We wonder who will lead the battle for nuclear disarmament with the vigor and clarity that women of color have learned from participating in other struggles. Who will make the political links among racism, sexism, imperialism, cultural integrity, and nuclear arsenals and housing? Who will stand up?

### Referring to as men and women

#### Girls go through puberty earlier, face adult circumstances

#### These kids are treated as adults, black boys specific- curry 2

### AT Suffering K

Non unique- they say focus on the child dehumanizes-c/a curry 2- the thesis of the aff is that black adolescents are already dehumanized- the question s what can we do to change the material reality that they have to go to

They say Representations of suffering children leads to dehumanization and makes the recipients’ lives worse.- are you kidding me, this is literally saying don’t talk about the suffering of black adolescents because it furthers there suffering—c/a curry 14, we cannot be engaged in ideal theory and assume just not talking about suffering will alleviate suffering—also your argument is just historically flawed I’m sure black people in the civil rights movement and had to have discourse and represent their oppression as suffering in order to liberate themselves- same with the suffrage movement, which means the 1ac is the necessary step to use rhetoric and representation in order to change the material reality of those who are oppressed

#### Dialogue is key to combat oppression—especially in educational spaces.

Firmin DeBrabander 15 [associate professor of philosophy at Maryland Institute College of Art, has written social and political commentary for numerous publications, including the Baltimore Sun, Common Dreams, Counterpunch, and the New York Times] “Do Guns Make Us Free?: Democracy and the Armed Society”, Yale University Press, 19 May 2015, BE

The famed education theorist Paolo Freire called mistrust a major tool of oppression. Freire was interested in educating the children of oppressed populations with a view to politically empowering them, teaching them to act and behave as invested, willful citizens such as democracy requires. In his most important work, Pedagogy of the Oppressed, Freire deplores what he calls the “banking concept” of education, whereby students are deemed fit only to fill up with useful information, digested via rote learning, so that they might become cogs in the machine of society, or in some cases, members of an existing oppressive system. 60 Freire wished that schools might produce individuals who could think critically for themselves, demand their rights, and freely choose their own paths. To that end, he favors a “dialogical theory of education,” which he describes as follows: “problem-posing education, which breaks with the vertical patterns characteristic of banking education, can fulfill its function as the practice of freedom only if … the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teacher.” 61 Dialogue carried out in this manner, problem-posing engaged in collectively by students and teachers, produces a community of questioners in the classroom. It introduces a horizontal relationship— a fundamental equality that will later be politically significant for emergent citizens. Most colleges in twenty-first-century America take Freire’s approach— it’s how they already conduct learning in the classroom: faculty are urged to create a de-centered classroom where students are not intimidated by professors lecturing from the podium, but rather, engaged in discussion— and direct questioning— by professors who are seated at the same table as students, and who encourage students to speak their minds and experiment with their thoughts. Obviously, Freire’s account does not map neatly onto, say, the kindergarten classroom. Children that age need a disciplinary figure, and democracy should not necessarily reign in kindergarten. But, Freire would say, his basic theory bears important intuitions even there: we must still strive to make young students responsive and critical learners, and teach them as far possible horizontally and collaboratively. They are not simply to be lectured to.

### AT Adolescents K

#### The say the term adolescence makes white European man naturally superior- 3 arguments

#### 1. the reason European men are superior is because they colonized black people not because they made up a term to describe children- empirically verified- slavery

#### 2. black adults were also colonized, they have not shown uniqueness between the construction of adolescents being the reason white males are superior when all black people were colonized

#### 3. non unique- Europe would have colonized the world and oh yeah they did colonize the world because of race; not because of age- colonizers didn’t only have black adolescents who were slaves- fundamentally your entire k cannot compare age as the starting point of racism when it was the white mans need to colonize all black people

#### Link turn- you assume its adolescence that causes oppression which looks over the material reality that black adolescents have to deal with- this ignores their experience because of your claims that age of a child started oppression versus the race of people it self

#### No link- the aff is not biological determinism. The aff looks towards real world issues and passes a policy that can change for that by reorienting our values—

#### DA to the alt: your social feminism perspective does nothing for material reality- you have theorized about something without showing a solution for it

### AT Wilderson

#### Paraontology

#### Link: Afro-pessimism traps Blackness within the pathology of the white unconscious destroying considerations of material existential resistance.

A. Afro-pessimism asserts an apriori pessimism justified only his utilization of disciplinary theories which are fixated upon the slave as a sign of Blackness and violence. This is categorical Blackness is trapped within the Lacanian imaginary and can never access the reality of lived Black experience because of the symbolic order assumed to be an adequate reflection of the world around us.

B. Afro-Pessimism overdetermines Blackness in a para-ontology that conflates the white pathologization of Blackness with the possibilities, lives, and experiences of Black people. Black Studies, the understanding Black life as lived Black experience, is a refutation of the Afro-Pessimist’s core assumption. Ontologizing Blackness destroys lived experience.

Fred Moten—professor of English at Duke University—2008 (Black Op, *PMLA* 123.5:1743-1747)

Finally, one might plan to continue to believe that there is such a thing as blackness and that blackness has an essence given in striated, ensemblic, authentic experience (however much a certain natural bend is amplified by the force of every kind of event, however productive such constant inconstancy of shape and form must be of new understandings of essence and experience). It is obvious (particularly after the recent lessons of Lindon Barrett, Herman Bennett, Daphne Brooks, Nahum Chandler, Denise Ferreira da Silva, Brent Edwards, Saidiya Hartman, Sharon Holland, and Achilles Mbembe, among others) that blackness has always emerged as nothing other than the richest possible combination of dispersion and permeability in and as the mass improvisation and protection of the very idea of the human. Thus, concern over the supposedly stultifying force of authenticity exerted by supposedly restrictive and narrow conceptions of blackness, or worry over the supposed intranational dominance of blackness broadly and unrigorously conceived (in ways that presuppose its strict biological limitation within an unlimited minoritarian field), or anxiety over the putatively intradiasporic hegemony of a certain mode of blackness (which presumes national as well as biological determinations that are continually over- and underdetermined) indexes some other trouble, which we would do well to investigate. Such investigation is best accompanied by vigilant remembrance of and commitment to the fact that blackness is present (as E. P. Thompson said of the English working class) at its own making and that all the people who are called black are given in and to that presence, which exceeds them (in an irrevocable, antenational combination of terror and enjoyment, longing and rejection, that Hartman, in particular, illuminates). Ultimately, the paraontological force that is transmitted in the long chain of life and death performances that are the concern of black studies is horribly misunderstood if it is understood as exclusive.

Everyone whom blackness claims, which is to say everyone, can claim blackness. That claim is neither the first nor the last anticipatory reorientation but is, rather, an irreducible element of the differentially repeating plane that intersects and animates the comparativist sphere.

In this regard, black studies might best be described as a location habitually lost and found within a moving tendency where one looks back and forth and wonders how utopia came to be submerged in the interstices and on the outskirts of the fierce and urgent now. The temporal paradox of optimism—that it is, on the one hand, a necessarily futurial attitude while being, on the other hand, in its proper Leibnizian formulation, an assertion of the necessity, rightness, and timelessness of the always already existing—resonates in the slim gap between analytic immersion and deictic reserve. This bitter earth is the best of all possible worlds, a fact that necessitates the renewed, reconstructed, realization of imaginative intensities that move through the opposition of voluntary secrecy and forced exposure in order to understand how the underground operates out in, and as, the open. What’s the relation between the limit and the open? Between blackness and the limit? Between a specific and materially redoubled finitude called blackness and the open? The new critical discourse on the relation between blackness and death has begun to approach these questions. That discourse reveals that optimism doesn’t require—indeed, it cannot persist within—the repression of that relation; rather, it always lives (which is to say, escapes) in the faithful, postfatal assertion of a right to refuse, in the prenatal instantiation of a collective negative tendency to differ, and in the resistance to the regulative powers that resistance, differing, and refusal call into being. The general insistence that we don’t mind leaving here is inseparable from the fact that it’s all right. Black optimism persists in thinking that we have what we need, that we can get there from here, that there’s nothing wrong with us or even, in this regard, with here, even as it also bears an obsession with why it is that difference calls the same, that resistance calls regulative power, into existence, thereby securing the simultaneously vicious and vacant enmity that characterizes here and now, forming and deforming us. However much trouble stays in mind and, therefore, in the light of a certain interest that the ones who are without interests have in making as much trouble as possible, there is cause for optimism as long as there is a need for optimism. Cause and need converge in the bent school or marginal church in which we gather together to be in the name of being otherwise.

#### Buying into the ontology of the slave condemns Black people to suffer the physical pain as animals. To ignore the living, interpreting, resisting, Black people standing beside the category of Blackness is to condemn them and their consciousness of themselves to just being things, and suffering, crying out in pain without anyone to see them as human and suffering.

Stephen N. Haymes—Associate Professor of Education at DePaul University—2005 (Pedagogy and the Philosophical Anthropology of African American Slave Culture, in Not Only the Masters Tools, 173-203,193-194).

Again, to suffer as a black slave is to have one’s black body seen by others and possibly oneself as a thing that is an absence of human experience. It is to be forced into the realm of property, whereby the slave’s cries for recognition go unheard because “he or she falls below the category of otherness, for an Other is another human being” (Gordon 2000a:223). Treated as an animal, the slave is presumed to be without human consciousness. Like an animal the slave is treated as if he or she has no self-consciousness,

henceforth possessing no possibilities of the freedom to choose, to act, and to define oneself.

To be without human consciousness is to be incapable of bodily self-awareness and therefore, to be incapable of experiencing pain as a person who is conscious of being alive. Put another way, to experience pain as an absence of human presence in the world is to indifferent to life and its possibilities. In On the Genealogy of Morals, Freidrich Nietzsche maintains that suffering is the ground of moral life in that it draws our reflective attention upon the problems of living and, henceforth, on our human presence in the world. But, he says, “negroes…taken as representative of prehistoric man” (Nietzsche 1967: 67-68) are, in contrast to Europeans, not able to suffer because their constitution is such that Negroes are supposedly not capable of experiencing bodily pain (see also Preston 1997 and Kant as quoted in Eze 1997:116).

The question of bodily pain raises the distinction between corporeality and the lived body. A physical body is a body that is in-itself, a body that is a “thing,” in which case it is perceived as complete and fulfilled, and thus has no possibilities in that it is incapable of exercising freedom. Conversely, a lived body is a body for-itself; it has possibilities and is therefore a body with intentionality. Which is to say that the lived body is bound up with, and directed toward, an experienced world (see Leder 1990:75).

In an antiblack world the lived experience of the black is such that the black slave is conscious of his or her body through the perspective of the white world. Fanon notes, “In the white world the [black] encounters difficulties in the development of his bodily schema. Consciousness of the body is solely a negating activity” (Fanon 1967b:110). This is a perspective that degrades the slave’s black body as a lived body. Hence, the pained body of the black slave is reduced merely to physiological sensation or to physical pain, making the painful existence of the slave qualitatively no different from the pain experienced by the nonhuman animal. This is in contrast to the fact that the human experience of pain is intricately bound up with the quest for meaning, legitimacy and understanding. Human pain, in other words, is not simply suffered; we are always compelled to make sense of it, in which case human pain is also subjective experience. Howard Thurman once wrote:

Because man has a mind and is in a very profound sense an experiencer of life, pain is something that is seen as happening to him. He is aware that this is happening to him. He knows that he hurts—its is a very local experience. Thus for man suffering is possible. For him the physical pain is interpreted; it is at this point that the crucial issue of all suffering arises. What does the pain mean? (Thurman 1998:43).

But to understand what pain meant to the slaves, we must understand how pain functions in relation to the lived body. For one thing, because pain hurts, it seizes our attention and forces reorientation of our whole being, hence pain, according to Drew Leder, is a “manner of being-in-world” (I.eder 1990: 73). By this, Leder means that pain disrupts the body’s relationship with the world; it forcibly “reorganizes our lived space and time, our relations with others and with ourselves (ibid). In short, pain disrupts the body’s processes of perception and therefore the body’s intentional movement toward and experienced world. The reason is that pain is experienced in the confines of one’s flesh and thus is marked by an interiority that another cannot share. Elaine Scarry notes that “when one speaks about one’s own physical pain and about another person’s physical pain, one might appear to be spoken about two wholly distinct orders of events. For the person whose pain it is, it is effortlessly grasped, while for persons outside the sufferer’s body, what is effortless is not grasping it” (Scarry 1985:4).

#### Decadence

#### I. The Neg asks us to simply trust narratives. Such moves discount evidence and reduce epistemology to the value we are demanded to place in our sympathies with the authority of the person. When “performing evidence” substitutes for evidence, the appearance of legitimacy dooms the pursuit of knowledge and propagates decadence. I’m not saying that the narrative is false but I’m indicting their epistemological viewpoint.

Lewis **Gordon 06**—professor at philosophy, African and Judiac Studies at University of Connecticut Storrs—2006 (*Disciplinary Decadence: Living Thought in Trying Times*, p 28-29)

A striking feature (among many) of the contemporary intellectual climate, as I pointed out in the introduction of this book, is the war on evidence. There are many instances of this, but perhaps most memorable are the many "charts" and so-called evidential claims made by Ronald Reagan during his presidency. The so-called evidence he advanced was rarely ever evident. We needn’t blame Reagan for this. It was happening everywhere. Think of the scores of pseudo-intellectuals who have mastered the performance of “academese” and the rhetorical advance of evidence like claims. Lying beneath all this are, of course, nihilistic forces, and lying beneath such forces are, as Friedrich Nietzsche diagnosed little more than a century ago, decadent ones. Where truth has collapsed into commonness, then critical thinking isn't necessary, which makes the work of assessing evidence superfluous. The effect is the kind of nonthinking activities against which Ortega y Gasset argued. There are two extremes of this. On the one hand, there is oversimplicity that demands no reflection. On the other hand, there IS the dense, abstruse appearance of expertise that conceals an absence of thought. Both don't require thinking because their ultimate appeal is appearance. ¶ Evidence is paradoxically that which has been hidden but revealed as a conduit for the appearance of another hidden reality. In effect, then, It is an appearance that enables appearance, but it is an appearance that requires thinking in order to appear. In short, it is not an appearance that stimulates thought but a form of thought that stimulates appearance. This means that evidence is always symbolic; it always refers beyond Itself. Because whether affirmed or rejected, it always extends itself publicly for assessment, evidence is peculiarly social. And since it is social, evidence is subject to the complex exchange of intersubjective activities. Evidence must, in other words be subject to norms" and "criteria." By norms, I don't here mean normativity or social prejudices but instead an understanding of where an exceptional instance versus a typical instance of a case holds. This requires further understanding of relevance, which, too, requires the value of distinction. All this together provides a clue to the contemporary problem. When simply the performance of presenting evidence substitutes for evidence, then anything can count as evidence. We see this in scholarly texts where the authors announce the importance of looking at a subject and then later argue as though that announcement itself constituted examination. Think, as well, of some texts in literary and cultural studies with long, run-on commentary in end notes and footnotes that serve no role of substantiating the claims they supposedly demarcate. We also see it in cases where pronouncements of past failures of certain social remedies take the form of perennial truths.

#### II. Afro-pessimism’s ontologization of the constitutive foundation of the world and Blackness is decadent. Afro-pessimists exclude the possibility of meanings and concepts outside of their disciplinary boundaries, in fact making the slave a permanent sign through disciplinary cosmologies.

Lewis **Gordon 14**—professor of philosophy, African and Judiac Studies at the University of Connecticut—2014 (“Disciplinary Decadence and the Decolonization of Knowledge,” Africa Development 39.1: 81-92, 86-88).

Failure to appreciate reality sometimes takes the form of recoiling from it. An inward path of disciplinary solitude eventually leads to what I call disciplinary decadence.12 This is the phenomenon of turning away from living thought, which engages reality and recognises its own limitations, to a deontologised or absolute conception of disciplinary life. The discipline becomes, in solipsistic fashion, the world. And in that world, the main concern is the proper administering of its rules, regulations, or, as Fanon argued, (self-devouring) methods. Becoming ‘right’ is simply a matter of applying, as fetish, the method correctly. This is a form of decadence because of the set of considerations that fall to the wayside as the discipline turns into itself and eventually implodes. Decay, although a natural process over the course of time for living things, takes on a paradoxical quality in disciplinary formation. A discipline, e.g., could be in decay through a failure to realise that decay is possible. Like empires, the presumption is that the discipline must outlive all, including its own purpose.¶ In more concrete terms, disciplinary decadence takes the form of one discipline assessing all other disciplines from its supposedly complete standpoint. It is the literary scholar who criticises work in other disciplines as not literary. It is the sociologist who rejects other disciplines as not sociological. It is the historian who asserts history as the foundation of everything. It is the natural scientist that criticises the others for not being scientific. And it is also the philosopher who rejects all for not being properly philosophical. Discipline envy is also a form of disciplinary decadence. It is striking, for instance, how many disciplines in the humanities and the social sciences are now engaged in intellectual history with a focus on the Western philosophical canon. And then there is decadence at methodological levels. Textualism, for example, infects historiography at the level of archival legitimacy. Or worse, in some forms of textualism, the expectation of everything being contained in the text becomes evident in work in the human sciences that announce studying its subject through an analysis exclusively of texts on the subject. There are scholars in race theory, e.g., who seem to think that theorising the subject is a matter of determining what has been said on it by a small set of canonical texts. When appearance is reduced to textuality, what, then, happens to inquiry? What are positivism and certain forms of semiological imitation of mathematical phenomena but science envy? When biologism, sociologism, psychologism, and many others assert themselves, to what, ultimately, are they referring? In the human sciences, the problem becomes particularly acute in the study of problem people. Such people misbehave also in disciplinary terms. The failure to squeeze them into disciplinary dictates, from a disciplinarily decadent perspective, is proof of a problem with the people instead of the discipline. It serves as further proof of the pathological nature of such people.

#### III. Decadence allows the colonization of methods, thinking, and destroys the possibility of a decolonized ethics of the oppressed to overturn.

Lewis **Gordon 14**—professor of philosophy, African and Judiac Studies at the University of Connecticut—2014 (“Disciplinary Decadence and the Decolonization of Knowledge,” Africa Development 39.1: 81-92, 88).

The first is regarding the political significance of this critique. For politics to exist, there must be discursive opposition over relations of power. Such activity involves communicative possibilities that rely on the suspension of violent or repressive forces. In effect, that makes politics also a condition of appearance. To be political is to emerge, to appear, to exist. Colonisation involves the elimination of discursive opposition between the dominant group and the subordinated group. A consequence of this is the attempted elimination of speech (a fundamental activity of political life) with a trail of concomitant conditions of its possibility. It is not that colonised groups fail to speak. It is that their speaking lacks appearance or mediation; it is not transformed into speech. The erasure of speech calls for the elimination of such conditions of its appearance such as gestural sites and the constellation of muscles that facilitates speech – namely, the face. As faceless, problem people are derailed from the dialectics of recognition, of self and other, with the consequence of neither self nor other. Since ethical life requires others, a challenge is here raised against models of decolonial practice that centre ethics. The additional challenge, then, is to cultivate the options necessary for both political and ethical life. To present that call as an ethical one would lead to a similar problem of coloniality as did, say, the problem of method raised by Fanon. European modernity has, in other words, subverted ethics. As with the critique of epistemology as first philosophy, ethics, too, as first philosophy must be called into question. It is not that ethics must be rejected. It simply faces its teleological suspension, especially where, if maintained, it presupposes instead of challenging colonial relations. Even conceptions of the ethical that demand deference to the Other run into trouble here since some groups, such as blacks and Indians/Native Americans, are often not even the Other. This means, then, that the ethical proviso faces irrelevance without the political conditions of its possibility. This is a major challenge to liberal hegemony, which calls for ethical foundations of political life, in European modernity. It turns it upside down. But in doing so, it also means that ethics-centred approaches, even in the name of liberation, face a similar fate.

#### Not Contingent

#### The Symbolic Order is contingent, not a permanent and unchanging matrix of cultural meaning and symbols. Wilderson is simply wrong about the grammar of anti-Black violence being unmovable and fixated on the slave.

Peter Hudson-- senior lecturer in politics with research interest in social and political theory and South African studies at Wits Institute of Social and Economic Research—2014 (The State and Colonial Unconscious, *Social Dynamics: A Journal of African Studies*, 39.2: 263-277,266).

Thus the self-same/other distinction is necessary for the possibility of identity itself. There always has to exist an outside, which is also inside, to the extent it is designated as the impossibility from which the possibility of the existence of the subject derives its rule (Badiou 2009, 220). But although the excluded place which isn’t excluded insofar as it is necessary for the very possibility of inclusion and identity may be universal (may be considered “ontological”), its content (what fills it) – as well as the mode of this filling and its reproduction – are contingent. In other words, the meaning of the signifier of exclusion is not determined once and for all: the place of the place of exclusion, of death is itself over-determined, i.e. the very framework for deciding the other and the same, exclusion and inclusion, is nowhere engraved in ontological stone but is political and never terminally settled. Put differently, the “curvature of intersubjective space” (Critchley 2007, 61) and thus, the specific modes of the “othering” of “otherness” are nowhere decided in advance (as a certain ontological fatalism might have it) (see Wilderson 2008). The social does not have to be divided into white and black, and the meaning of these signifiers is never necessary – because they are signifiers.

To be sure, colonialism institutes an ontological division, in that whites exist in a way barred to blacks – who are not. But this ontological relation is really on the side of the ontic – that is, of all contingently constructed identities, rather than the ontology of the social which refers to the ultimate unfixity, the indeterminacy or lack of the social. In this sense, then, the white man doesn’t exist, the black man doesn’t exist (Fanon 1968, 165); and neither does the colonial symbolic itself, including its most intimate structuring relations – division is constitutive of the social, not the colonial division.

“Whiteness” may well be very deeply sediment in modernity itself, but respect for the “ontological difference” (see Heidegger 1962, 26; Watts 2011, 279) shows up its ontological status as ontic. It may be so deeply sedimented that it becomes difficult even to identify the very possibility of the separation of whiteness from the very possibility of order, but from this it does not follow that the “void” of “black being” functions as the ultimate substance, the transcendental signified on which all possible forms of sociality are said to rest. What gets lost here, then, is the specificity of colonialism, of its constitutive axis, its “ontological” differential. A crucial feature of the colonial symbolic is that the real is not screened off by the imaginary in the way it is under capitalism. At the place of the colonised, the symbolic and the imaginary give way because non-identity (the real of the social) is immediately inscribed in the “lived experience” (vécu) of the colonised subject. The colonised is “traversing the fantasy” (Zizek 2006a, 40–60) all the time; the void of the verb “to be” is the very content of his interpellation. The colonised is, in other words, the subject of anxiety for whom the symbolic and the imaginary never work, who is left stranded by his very interpellation. “Fixed” into “non-fixity,” he is eternally suspended between “element” and “moment”– he is where the colonial symbolic falters in the production of meaning and is thus the point of entry of the real into the texture itself of colonialism.

Be this as it may, whiteness and blackness are (sustained by) determinate and contingent practices of signification; the “structuring relation” of colonialism thus itself comprises a knot of significations which, no matter how tight, can always be undone. Anti-colonial – i.e., anti-“white” – modes of struggle are not (just) “psychic” but involve the “reactivation” (or “de-sedimentation”)7 of colonial objectivity itself. No matter how sedimented (or global), colonial objectivity is not ontologically immune to antagonism. Differentiality, as Zizek insists (see Zizek 2012, chapter 11, 771 n48), immanently entails antagonism in that differentiality both makes possible the existence of any identity whatsoever and at the same time – because it is the presence of one object in another – undermines any identity ever being (fully) itself. Each element in a differential relation is the condition of possibility and the condition of impossibility of each other. It is this dimension of antagonism that the Master Signifier covers over transforming its outside (Other) into an element of itself, reducing it to a condition of its possibility.

#### No cure: Wilderson

#### Wilderson’s theory is psycho-analytic: meaning it attempts to point out the antagonisms of the world, how whites proliferate their anti-Black desires and ultimately the Negrophobia that results in Anti-Black Death. There is NO CURE for this, Wilderson himself says his corpus does not articulate a cure!

Frank **Wilderson—July 14, 2010** (“Interview with Frank B. Wilderson: Wallowing in the Contradiction Part 1,” on *A Necessary Angel: The Ruminations, Prayers, and Complaints of Percy Howard* [http://percy3.wordpress.com/2010/07/09/frank-b-wilderson-%E2%80%9Cwallowing-in-the-contradictions%E2%80%9D-part-1/] accessed 9.20.14).

**If Blacks became** part of the **human** community then **the concept of “contemporaries” would have no outside**; and if it had no outside it could have no inside. Lacan assumes the category and thus he imagines the analysand’s problem in terms of how to live without neurosis among ones contemporaries. Fanon interrogates the category itself. For Lacan the analysands suffer psychically due to problems extant within the paradigm of contemporaries. For Fanon, the analysand suffers due to the existence of the contemporaries themselves and the fact that s/he is a stimulus for anxiety for those who have contemporaries. Now, a contemporary’s struggles are conflictual—that is to say, they can be resolved because they are problems that are of- and in the world. But a Blacks problems are the stuff of antagonisms: struggles that cannot be resolved between parties but can only be resolved through the obliteration of one or both of the parties. We are faced—**when dealing with the Black—with a set of psychic problems that cannot be resolved through any form of symbolic intervention such as psychoanalysis—though addressing them psychoanalytically we can begin to explain the antagonism (as I have done in my book,** and as Fanon does), **but it won’t lead us to a cure.**

### AT Depression not disease

#### Depression is an illness

**Depression is a common but serious illness**. Many people with a depressive illness never seek treatment. But the majority, even those with the most severe depression, can get better with treatment. Medications, psychotherapies, and other methods can effectively treat people with depression

https://www.nimh.nih.gov/health/topics/depression/index.shtml

### AT T

CMON BRUHHHH THIS SHIT TOPICALLLLLLL!

#### AT Can’t spec certain groups

#### Counter interpretation: The AFF can defend the implementation of a policy towards a certain subset of the American population.

#### I meet- The plan only affects black adolescents.

#### Off their standards-

#### 1. Limits- Underlimiting the debate is good for our discussions. If we give the neg ground for every population affected- women, trans, poor—we don’t have any real discussions, why? Because a ld debate round is 45 minutes and we can’t solve all of the world’s problems but if we focus on one specific set of population, whether it be women blacks etc it produces quality discussion because we have under limited how the debate will go. Solves the internal link to education

#### TURN. Black boys are literally never talked about in academic spaces which means were winning uniqueness to underlimiiting and your just being bad in walking to the other parts of the library.

Tommy J. **Curry**—20**14** (Associate Professor of Philosophy @ TAMU, “Michael Brown and the Need for a Genre Studies of Black Male Death and Dying,” Theory and Event 17.3 (2014))

In “No Humans Involved,” Sylvia Wynter urges the reader to consider the relationship between the paradigms of dehumanization that resulted in the genocide of Armenians by Turkish pan-nationalists, the holocaust inflicted upon Jews by the Germans, and the language used to describe Black men as a species deserving death. Because Black men are thought to be “not human,” there is a tendency to embrace their sociological condition as their essential characteristics. Black males are thought to be the origins of their conditions rather than their conditions being the origin of their problems. **The designation of Black males as problems in society**, simultaneously **enforced by our academic theories** demanding the de-emphasis of their plight **allows** such **ideologies to operate without challenge**. **Such conceptualizations**, contends Wynter, “while not overtly genocidal, **are clearly serving to achieve parallel results: the incarceration and elimination of young Black males by ostensibly normal and everyday means**.”18 Similarly, Huey P. Newton has argued in “Fear and Doubt” that “society responds to [the lower socioeconomic Black man] as a thing, a beast, a nonentity, something to be ignored or stepped on. He is asked to respect laws that do not respect him.”19 Ultimately, **it is the Black men and boys who remain isolated,** condemned, **and ignored by theory that “have been made to pay the ‘sacrificial costs’ for the relatively improved conditions** since the 1960s that have impelled many black Americans out of the ghettos and into the suburbs.” 20 Black males are the depositories of the negativity traditional associated with Blackness that makes transcendence, socially, politically and conceptually, possible for other Black bodies.

#### 2. Predictability- This is racist. What did you predict? Lets help all the young white kids in Beverly hills California make more decisions. Uh, no. The fact that you cant predict an aff is going to talk about underprivileged youth, many of whom are black and brown, means we turn your predictability argument- you simply have not cared to look to the individuals affected by the topic. That’s Hendricks in 95. We have to challenge eurocentrism by reinterpreting the topic, you don’t do that so of course our discourse will never be predictable for you. Literature checks abuse- we’ve cut evidence that literally give warrants to the claims we’re making- saying we’re not allowed to cut evidence about the topic is ridiculous.

**White supremacy** in its .various guises **continues to inject the lives of African-American people with** casual horror, **everyday horror.** The dread demonic legacies of Simon Legree, Jim Crow, Bull Connor, and Ronald Reagan continue to infect and infest the land. Those who would deny our humanity seem now to gain a new momentum. Dominationist appeals to biblical legitimation operate openly, with major communications media fully at their disposal**.** And **our children can expect to die,** on average, **almost a decade younger than their Euro-American counterparts. It is for these reasons tht African-American** biblical scholars **must become guerrillas. Because** the Bible and its `**interpreters remain central to the lives of** this **beleaguered people, because white supremacist readings** of the Bible **continue to tie our people's hands, blind their eyes and cloud their minds, .we *must* explicate** biblical **models of domination and liberation, hegemony and counter-hegemony.** Deconstruct and demystify dominationist overlay and obfuscation from Grandma Minnie's Bible. Lay bare the whitewashing, the weakening, and the watering-down. Interrogate the analogue of PaxRomana and Pax Americana. Parallel the horrific treacheries of King Herod and J. Edgar Hoover, the prophetic pronouncements of Amos and the later Martin Luther King. **We must claim** the Bible as **our site of struggle and our field of contestation. As guerrillas. As freedom fighters.** As solid but subversive scholars. **As reappropriators of the** biblical **logic of justice.**

#### Off Their voters-

#### 1. Fairness- We control the internal link- if I don’t spec then neg has ground for literally all types of populations in the world and now I have to answer disads to every population in the 1ar- makes the 1ar impossible because I have to answer disads to any and every population on the planet- we also impact turn your notion of fairness since His theory forces individuals who act out or talk about blackness to keep quiet and argue the way HE wants us to argue. This colonization of knowledge will always be detrimental and an offensive reason to vote him down.

#### SMITH 13[[1]](#footnote-1): Smith, Elijah. History maker, best assistant coach ever. A Conversation in Ruins: Race and Black Participation in Lincoln Douglas Debate AK It will be uncomfortable, it will be hard, and it will require continued effort but the necessary step in fixing this problem, like all problems, is the community as a whole admitting that such a problem with many “socially acceptable” choices exists in the first place. Like all systems of social control, the reality of racism in debate is constituted by the singular choices that institutions, coaches, and students make on a weekly basis. \competitors attempt to win by rushing to abstractions to distance the conversation from the material reality that black debaters are forced to deal with every day.One of the students I coached, who has since graduated after leaving debate, had an adult judge write out a ballot that concluded by “hypothetically” defending my student being lynched at the tournament. Another debate concluded with a young man defending that we can kill animals humanely, “just like we did that guy Troy Davis”. Community norms would have competitors do intellectual gymnastics or make up rules to accuse black debaters of breaking to escape hard conversations butas someone who understands that experience, the only constructive strategy is to acknowledge the reality of the oppressed, engage the discussion from the perspective of authors who are black and brown, and then find strategies to deal with the issuesat hand. It hurts to see competitive seasons come and go and have high school students and judges spew the same hateful things you expect to hear at a Klan rally. A student should not, when presenting an advocacy that aligns them with the oppressed, have to justify why oppression is bad. Debate is not just a game, but a learning environment with liberatory potential. Even if the form debate gives to a conversation is not the same you would use to discuss race in general conversation with Bayard Rustin or Fannie Lou Hamer, that is not a reason we have to strip that conversation of its connection to a reality that black students cannot escape.

#### 2. Education- Our limits arg controls the best internal link to education- we only have quality discussions when we underlimit

#### Finally, There’s a turn under a rob – the form of evasion from concrete discussions about black lives means they violate the framing of the round- which is disrupting Eurocentric knowledge production.

#### Also, Resolution does not say all adolescents which means were not confined to defending all.

### AT Fem

#### 1. The racial privilege of white women disassociates their womanhood from the struggles and experiences of women of color. White womanhood is the perfection of patriarchy, not its opposition.

Mamta Motwani **Accapadi** —20**07** (“When White Women Cry: How White Women's Tears Oppress Women of Color,” *College student affairs journal*, 26.2, 208-215).

All of our social identities inform and shape one another. **One's identity as a woman is shaped by multiple factors** in her life, including race, social class, sexual orientation, and so on. **While sexism shapes the nature of womanhood, White womanhood looks very different than Asian** American, **Black, Indigenous, or Latina womanhood**, **because each woman's experience is shaped by the internal expectations and external perceptions of what it means to be a woman within each of these racial communities** (Hernandez & Rehman, 2002; Anzaldua & Keating, 2002). Comprehensive historical research explicates this notion of racial identity informing gender identity (Daniels, 1997; Frankenberg, 1993; 1997). **While White women have been depicted to be the foundation of purity, chastity, and virtue, Women of Color have historically been caricaturized by the negative stereotypes and the historical lower status position associated with their racial communities** in American society (Hernandez & Rehman, 2002; Collins, 2000; Lorde, 1984; hooks, 1981). Additionally, as Palmer (1994) states, "**the problem for White women is that their privilege is based on accepting the image of goodness, which is powerlessness**" (p.170). This powerlessness informs the nature of White womanhood. Put in simple terms, male privilege positions the nature of womanhood, while White privilege through history positions a White woman's reality as the universal norm of womanhood, leaving a woman of color defined by two layers of oppression.

#### 2. The racial privilege of white women make them the standard of humanity. It is through their ability to emphasize their vulnerability without accounting for their power that they are in fact able to become the standard of humanity.

Mamta Motwani **Accapadi** —20**07** (“When White Women Cry: How White Women's Tears Oppress Women of Color,” *College student affairs journal*, 26.2, 208-215).

**The challenge and responsibility of any person who has a "one up/one down" identity, with one identity that is privileged and another that is oppressed, is to recognize when their privileged identity is the operating norm**. As Johnson reminds us, "when it comes to privilege, it doesn't matter who we really are. What matters is who other people think we are" (2005, p. 104). **White women, having "one uplone down" identities as White and as woman, must recognize the power that comes with their Whiteness.** **Recognizing privilege means acknowledging that our societal norms allow White women to toggle their identities, meaning they can choose to be a woman and choose to be White.** **Combining these two social identities, White women can be both helpless without the helplessness being a reflection of all White people and powerful by occupying a position of power as any White person**. Women of Color do not have the option of toggling their identities in this manner. When a Woman of Color acts, her actions at some level reflect upon her racial community, and she cannot centrifuge her racial identity from her womanhood. Through the presentation of a case study, I will delve deeper into how the "standard of humanity" privileges White women. (210).

#### 3. America is a patriarchal culture where all women are oppressed. However, because of white supremacy white women have sought to take their place alongside white men and remain defined by the ideals of the women Ku Klux Klan rather than racial and ethnic equality. Feminism remains a culture of white domination towards all racial people, specifically racialized men.

Ronald **Hall**—20**10** (Full Professor of Social Work at Michigan State University, An Historical Analysis of Skin Color Discrimination in America: Victimism Among Victim Group Populations [New York: Springer Press])

**America is a patriarchal culture, wherein women have been traditional second class citizens. As a result, all women** regardless of race, class, or immigrant status **are members of an oppressed victim-group** population. That membership defines women as a victimized out-group minority, whose quality of life is contingent upon and directed for the most part by men. In the development of policy, law, and overall behavior, men act foremost in the best interest of other men, generally at the expense of women. **However, the implications of victim-group discrimination regarding race by skin color are no less dramatic for women than within the so-called races**. As a nation dominated by European ethnic groups, **American white women among all women have resorted to victim-group discrimination against women and people of color as an historical extension of white supremacy. They have advocated their superiority** following the antebellum, **not on the basis of equality with men of color but superiority to all nonwhite populations on the basis of race, which includes all but the white-male power structure. They seek equality only with white men as a presumed birthright of white supremacy.** An account of their activism is documented in the history of the seldom-acknowledged precursor to the feminist and/or women’s rights movement—the white Women’s Ku Klux Klan (WKKK). **The history of women’s rights and what would lead to feminism in America evolved in the historical context of antebellum racism, apparent in the popularity of the** larger Ku Klux Klan **(KKK)** [1]. Extended from the Klan’s racist objectives, **white women—in particular the middle class—discriminated against people of color,** that is, black, Asian-, Latino-, and Native Americans.Modern-day academe has been reluctant to acknowledge this apparent victim-group discrimination by white women through Klan ideals, but its manifestation is available for investigation in the documented history of the WKKK. (145)

#### 4. Feminism encourages the victimization of Black people. Through the recognition of white women’s oppression, white women were not only able to perpetuate sexism against racialized men and women, but make women’s issues the dominant interpretation through which all oppression is read. The make all other groups second class citizens to their experiences.

Ronald **Hall**—20**10** (Full Professor of Social Work at Michigan State University, An Historical Analysis of Skin Color Discrimination in America: Victimism Among Victim Group Populations [New York: Springer Press])

**Among feminists, manifestations of victim-group discrimination are a direct result of historical domination by white men, which has encouraged the subjugation of black women and people by white women**. Regarding race and skin color, **the uppermost in status became those of European descent** [21]. **Under the guise of eliminating sexism, white women contributed to it. Their efforts necessitated values, which are in many ways not only racist but were discriminatory** [22]. **The result is a configuration of victim-group discrimination whereby women’s issues become a matter of dominant-group**, **white female interpretation. Under the circumstances other victim-group populations and their issues are relegated to second-class status by white women** and/or the fringes of the women’s movement and overall equal rights sustaining the ultimate white privilege. Regarding white privilege, white feminists may say they are against racism and discrimination when what they really mean is individual racism [23]. They refuse to recognize that whites, including victim-group white women, benefit as a group from institutional and systemic racism against other victim groups, including people of color. Thus, **all white women are** the nepotistic **beneficiaries of a racist system that bestows inherited privileges. For white feminists to admit their association with racism would render it impossible for them to deny shared responsibility in the subjugation of** and hence **victim-group discrimination against nonwhite women and other people of color. They have** thus **elected themselves as the architects of women’s rights, and who effectively define and direct the objectives of feminist ideology.** (153-154).

Impact Extension

#### 1. White feminism ultimately leads to the reification of white supremacy. The primacy of white female oppression erases Black and other non-white voices and perspectives, not only from discursive space, but the textual archives of the academy.

Ronald **Hall**—20**10** (Full Professor of Social Work at Michigan State University, An Historical Analysis of Skin Color Discrimination in America: Victimism Among Victim Group Populations [New York: Springer Press])

**Extended from the conditions of feminism is** thus **a familiar theme in writing as if the struggles of nonwhite women (and men) are insignificant by comparison. It suggests the world would be a better place if women were leaders because women are less belligerent than men** are [25]. Whatever the other merits, this idea would seem to involve a strong commitment to innate sex differences and less to race and skin color issues. The theme is rendered moot, however, given the fact that a critical point is left unclear: **Is the lesser belligerence of women innate or is it the product of socialization? This concept is as contradictory as an oxymoron**. If women’s lesser belligerence is innate, how are they to reach positions of leadership whose attainment requires competitiveness? If women’s lesser belligerence is learned, how did sexism result in moral superiority? And **if sexism can produce moral superiority, the application of women’s lesser belligerence to bring about peace will perpetuate the oppression that produced it—a notion diametrically opposed to women’s rights. The foregoing principles would have otherwise been dismissed as sexist, had they not been endorsed by white women**. That is not to imply that substantial differences do not exist between men and women. **No doubt, differences arise in a social context where elements of socialization and power combine with women’s reproductive ability. However**, such differences would be less confining if white women—in particular—had been reared to sympathize with the black and/or nonwhite cultural experience. But **in a racist system that differentiates by skin color, there is no distinctive voice for the mainstream espousing of nonwhite factions.** Thus, **the work of nonwhite scholars**, such as Pierce and Du Bois, **is all but unknown to white scholars in the academy. Sex differences then dominate feminist ideology and are usually a priority beyond all other forms of discrimination and oppression**. Thus, **the conspicuous absence of racism and victim-group discrimination from the discourse of white feminist ideology minimizes its existence to the point that white women themselves are the lone beneficiaries of its perpetuation** [26]. Under the circumstances, nothing short of the redistribution of power will sustain the ability of nonwhite victim groups to be heard. Such a complex manifestation of victim-group discrimination is a subtle but no less formidable form of what McIntosh [26] refers to as white privilege.

#### 2. Privilege is something white women are less likely to acknowledge beyond abstraction. There must be concrete engagement with their domination of Black people. The failure to concretely criticize and condemn white women’s privilege allows it to remain invisible and ongoing.

Ronald **Hall**—20**10** (Full Professor of Social Work at Michigan State University, An Historical Analysis of Skin Color Discrimination in America: Victimism Among Victim Group Populations [New York: Springer Press])

As with victim-group discrimination, **white women appear less than willing to address the existence of white privilege while at the same time granting that black women and other victim-group populations are acutely disadvantaged.** **They profess efforts to gain women’s rights that focus on society’s most prestigious and powerful institutions,** including academia, **stopping short of any effort that would limit white privilege.** Such efforts are unspeakable in polite circles and buffer the privileges of white women from legitimate discussion. **Because racism is endemic to the institutions of America**, including academia, **victim-group discrimination by white women prevails** [27]. The polite façade and moral pretense of feminists destine white privilege to a longevity rivaled only by the racism from which it emerged. Thus, **white women who dare acknowledge white privilege prefer to do so in the context of some remote abstraction. They are instructed by cultural experience to ignore white privilege, much as males in a patriarchy are taught to ignore the advantages of gender**. Their inability to confront their unfair advantage predisposes them to a painful reality. **Germane to that reality is an illusive cask of inherited assets that gives them daily advantage as white women over all nonwhite populations, regardless of gender roles** [28]. As a result, they necessarily perceive women’s issues via contrasting priorities with black and other women of color. This presents a formidable obstacle to nonwhite women who have challenged the most insidious forms of victim-group discrimination by white women, based on skin color. White males have not been irrelevant to that obstacle as members of the power structure. However, extended from that discrimination, the ideals of feminine beauty in America remain a tradition of light skin and other white features. Given the prestige of America at home and abroad as enabled by media technology, nonwhite women have contributed to their own victimization by aspiring to white beauty standards. In an attempt to effect white ideals, nonwhite women have risked their health and self-esteem without objections from their white counterparts who, by their apathy, have contributed to the homogeny of blond, light-skinned

advertising images as the standardized ideal of feminine beauty—personified by the Breck Girl. (155).

**I. There is no hope to deal with the question of “humanity,” the potential of what “humans” should be, should think, and how they should act based on these stances within the anthropology of white European models of thought. Regardless of the “critique,” the white call to action allows Europe the continued power to construct “MAN,” within their own systems of thought. Their position is just another example of a moral plea to white decadent anthropology.**

**Syliva Wynter—2006 ( “Interview with Syliva Wynter,ProudFlesh Interview: New Afrikan Journal of Culture, Politics & Consciousness, Issue 4)**

PROUD FLESH: At this point in your life’s work, who could think of your writing without thinking of its **critical thesis on “humanism,” of Western humanism,** or what it calls “Man,” which **also raises critical questions of “consciousness,**” does it not? And other questions, too, of course. SYLVIA WYNTER: Such as, “**Why does this meaning have to be put on being Black—this meaning of non-being**?” These are the kinds of questions that you guys are going to ask. I beg you guys to go back and read about Copernicus, Galileo and so on. The Darwinian thing was a bit of a struggle, but not as much--strangely enough . . . PROUD FLESH: Yes, you consistently show how “the Copernican revolution” was one enabled by imperialist exploration-cum-exploitation or conquest. For undergraduates in Western universities, in particular, they simply stick the Copernicus issue in the anthology of “modern Western philosophy,” as a lesser textual concern, without dealing with it or its significance; I mean, with no context or explanation. SYLVIA WYNTER: They never even wanted to write about it! And why? Because I think they are aware of the implications, if taken seriously. That’s how they took over the world. **We have to take it all seriously. YOU CANNOT SOLVE THE ISSUE OF “CONSCIOUSNESS” IN TERMS OF THEIR BODY OF “KNOWLEDGE.”** You just can’t. **Just as within the medieval order of knowledge there was no way** in which **you could explain why it is that certain planets seemed to be moving backwards.** **Because you were coming from a geocentric model**, right? **So you** had to “**know” the world in that way. Whereas from our “Man-centric” model, we cannot solve “consciousness” because “Man” is a purely ontogenetic**/purely **biological conception of being, who then creates “culture.” So if we say “consciousness” is “constructed,” who does the constructing**? You see? Whereas in Fanon’s understanding of ontogeny-and-sociogeny, there’s no problem. Do you see what I mean?

**II. Social systems of power must be discursively legitimated. The issue is not “what we speak,” but how “what we speak,” perpetuates very specific cultural determinations of how systems work and respond to our discursive appeals. The Negative’s position is not simply about a difference of values about the world, rather this is a difference about how the Aff reifies and naturalizes the structures, systems, and types of knowledge that perpetuate the cultural concepts of white supremacy.**

**Sylvia Wynter—1992 (“Beyond the Categories of the Master Conception: The Counterdoctrine of the Jamesian Poiesis,” in C.L.R. James Caribbean, eds. Paget Henry & Paul Buhle, 63-91)**

**To be effective systems of power must be discursively legitimated. This is not to say that power is originally a set of institutional structures that are subsequently legitimated**. On the contrary**, it** is to **suggest the** equiprimordiality of **structure and cultural conceptions in the genesis of power. These cultural conceptions, encoded in language and other signifying systems, shape the development of political structures and are also shaped by them. The cultural aspects of power are as original as the structural aspects; each serves as a code for the other's development. It is from these elementary cultural conceptions that complex legitimating discourses are constructed.**

#### III. The alternative is to rupture true European conception of Man- this conception has grounded the basis for why women are treated as non-humans in the first place. They cannot claim to address much less solve any problems of human existence without addressing Racism first and foremost. This in and of itself misses the anthropological cause of colonial/neo-colonial differences the world over. This is not to say that Racism is in itself of more consequence than other problems, but to say that Racism is the template of modernity used to refuse humanity to other people, to make them different kinds of things that do not deserve humanity.

**Wynter 3** (Sylvia Wynter, “Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation--An Argument,” CR: The New Centennial Review, Volume 3, Number 3,257-337)//

The argument proposes that **the struggle of our new millennium will be one between** the ongoing imperative of securing the well-being of our present ethnoclass (i.e., Western bourgeois) **conception of the human, Man**, which overrepresents itself as if it were the human itself, and that of securing the well-being, and therefore the full cognitive and behavioral autonomy of the human species itself/ourselves. Because of this overrepresentation, which is defined in the first part of the title as the Coloniality of Being/Power/Truth/Freedom, **any attempt to unsettle the coloniality of power will call for the unsettling of this overrepresentation** as the second and now purely secular form of what Aníbal Quijano identifies as the “**Racism/ Ethnicism complex,” on whose basis the world of modernity was brought into existence** from the fifteenth/sixteenth centuries onwards (Quijano 1999,2000), and of what Walter Mignolo identifies as the foundational “colonial difference” on which the world of modernity was to institute itself (Mignolo 1999, 2000). The correlated hypothesis here is that all **our present struggles with respect to race, class, gender, sexual orientation, ethnicity, struggles over the environment**, global warming, severe climate change, the sharply unequal distribution of the earth resources (20 percent of the world’s peoples own 80 percent of its resources, consume two-thirds of its food, and are responsible for 75 percent of its ongoing pollution, with this leading to two billion of earth’s peoples living relatively affluent lives while four billion still live on the edge of hunger and immiseration, to the dynamic of overconsumption on the part of the rich techno-industrial North paralleled by that of overpopulation on the part of the dispossessed poor, still partly agrarian worlds of the South4)—**these are all differing facets of the central ethnoclass Man vs. Human struggle. Central to this struggle also is** the usually excluded and invisibilized situation of the category identified by Zygmunt Bauman as the “New Poor” (Bauman 1987). That is, as a category defined at the global level by refugee/economic migrants stranded outside the gates of the rich countries, as the postcolonial variant of Fanon’s category of les damnés (Fanon 1963)—with this category in the United States coming to comprise the criminalized majority Black and dark-skinned Latino inner-city males now made to man the rapidly expanding prison-industrial complex, together with their female peers—the kicked-about Welfare Moms—with both being part of the ever-expanding global, transracial category of the homeless/the jobless, the semi-jobless, the criminalized drug-offending prison population. So that if we see this category of the damnés that is internal to (and interned within) the prison system of the United States as the analog form of **a global archipelago, constituted by** the Third- and Fourth-World **peoples of the so-called “underdeveloped” areas of the world—**most totally of all by the peoples of **the continent of Africa** (now **stricken with** AIDS, drought, and **ongoing civil wars**, and whose bottommost place as the most impoverished of all the earth’s continents is directly paralleled by the situation of its Black Diaspora peoples, with Haiti being produced and reproduced as the most impoverished nation of the Americas)—**a systemic pattern emerges**. This pattern is linked to the fact that while in the post-sixties United States, as Herbert Gans noted recently, **the Black population group**, of all the multiple groups comprising the post-sixties social hierarchy, **has once again come to be placed at the bottommost place of that hierarchy** (Gans, 1999), with all incoming new nonwhite/non-Black groups, as Gans’s fellow sociologist Andrew Hacker (1992) earlier pointed out, coming to claim “normal” North American identity by the putting of visible distance between themselves and the Black population group (in effect, claiming “normal” human status by distancing themselves from the group that is still made to occupy the nadir, “nigger” rung of being human within the terms of our present ethnoclass Man’s overrepresentation of its “descriptive statement” [Bateson 1969] as if it were that of the human itself), then the struggle of our times, one that has hitherto had no name, is the struggle against **this overrepresentation**. As a struggle whose first phase, the Argument proposes, was first put in place (if only for a brief hiatus before being coopted, reterritorialized [Godzich 1986]) by the multiple anticolonial social-protest movements and intellectual challenges of the period to which we give the name, “The Sixties.” The further proposal here is that, although the brief hiatus during which the sixties’ large-scale challenge based on multiple issues, multiple local terrains of struggles (local struggles against, to use Mignolo’s felicitous phrase, a “global design” [Mignolo 2000]) erupted was soon to be erased, several of the issues raised then would continue to be articulated, some in sanitized forms (those pertaining to the category defined by Bauman as “the seduced”), others in more harshly intensified forms (those pertaining to Bauman’s category of the “repressed” [Bauman 1987]). Both forms of “sanitization” would, however, function in the same manner as the lawlike effects of the post-sixties’vigorous discursive and institutional re-elaboration of the central overrepresentation, which **enables the interests**, reality, and well-being **of the empirical human world** to continue **to be** imperatively **subordinated to** those of **the** now globally **hegemonic ethnoclass world of “Man.” This**, in the same way as in an earlier epoch and before what Howard Winant identifies as the “immense historical rupture” of the “Big Bang” processes that were to **lead to a** contemporary modernity defined by the **“rise of the West” and the “subjugation of the rest of us”** (Winant 1994)—before, therefore, the secularizing intellectual revolution of Renaissance humanism, followed by the decentralizing religious heresy of the Protestant Reformation and the rise of the modern state—the then world of laymen and laywomen, including the institution of the political state, as well as those of commerce and of economic production, had remained subordinated to that of the post-Gregorian Reform Church of Latin-Christian Europe (Le Goff 1983), and therefore to the “rules of the social order” and the theories “which gave them sanction” (See Konrad and Szelenyi guide-quote), as these rules were articulated by its theologians and implemented by its celibate clergy (See Le Goff guide-quote).

#### TURN. Black feminism is a bourgeois movement focused on recreating western gender/genre ontology which CANNOT SOLVE the condition of the Black woman.

**Wynter 6** (Sylvia Wynter, Professor Emeritus of African-American @ Stanford, “Proud Flesh: New Afrikan Journal of Culture, Politics & Consciousness” © ISSN: 1543-0855 Issue, 2006)//ghs-VA

“It is not that I am against feminism: I’m appalled at what it became. Originally, there was nothing wrong with my seeing myself as a feminist; I thought it was adding to how we were going to understand this world. If you think about the origins of the modern world, because gender was always there, how did we institute ourselves as humans; why was gender a function of that? I’d just like to make a point here that is very important. Although I use the term “race,” and I have to use the term “race,” “race” itself is a function of something else which is much closer to “gender.”Once you say, “besides ontogeny, there’s sociogeny,” then there cannot be only one mode of sociogeny; there cannot be only one mode of being human; there are a multiplicity of modes. So I coined the word “genre,” or I adapted it, because “genre” and “gender” come from the same root. They mean “kind,” one of the meanings is “kind.” Now what I am suggesting is that “gender” has always been a function of the instituting of “kind.” For example, **in our order, which is a bourgeois order of kind, a bourgeois order of the human, the woman was supposed to be the housewife and the man was supposed to be the breadwinner. Each was as locked into their roles. By making the feminist movement into a bourgeois movement, what they’ve done is to fight to be equal breadwinners. This means that the breadwinning man and the breadwinning woman become a new class, so that the woman who remains in her role becomes a part of a subordinated class**.… What **we are witnessing is the incorporation of the bourgeoisie**. You are incorporated like Skip Gates has become incorporated—if I use him, I am just using him as the very model of someone who has been incorporated into academia; and, to be honest with you, as has Cornel West who, for all his “radical” talk, has become incorporated. What I have been trying to work through is this whole idea of “genre.” Because, you see, when Césaire resigned from the Communist Party, he said that our issue cannot be made into a subset of any other issue; and so I’ve been saying, “What is our issue?” And our issue is the “genre” of the human. So when Black Studies came up, when this guy called for another order of “truth” (because every genre has an order of “truth”), what he was calling for was this. Now when I speak at a feminist gathering and I come up with “genre” and say “gender” is a function of “genre,” they don’t want to hear that. Look at the tremendous perks that feminism has given to some Black women, for example, and “of color” women as they call themselves. Right? This is what I am trying to say about the temptations, you see; and then you say you’re a “Black feminist,” but what is happening to Black women? … Black women’s struggle is quite other. Our struggle as Black women has to do with the destruction of the genre; with the displacement of the genre of the human of “Man,” of which the Black population group—men, women and children—must function as the negation.”

#### Wynter functions as a TURN. Black feminism aims in a system of divide and concur. You attempt to separate the struggles of black men and women but this only destroys the necessary solidarity we need to combat whiteess. As Wynter says “the BLACK POPULATION GROUP—men, women, AND, children—must function as the negation. It is not or, or me first. It is AND, AND, AND. YOUR AFF EXCLUDES BLACK MEN BY ASSUMING WOMEN MATTER MORE- ITS NOT A QUESTION OF WHO MATTERS MORE- IT’S A QUESTION OF DESTROYING THE GENRE OF MAN THAT HAS PUT BLACK WOMEN, BLACK MEN, AND BLACK CHILDREN AT THE BOTTOM. YOUR FEMINIMS ONLY KEEPS THEM AT THE BOTTOM.

#### Black feminism only reifies the category of racial subjugation through supporting western anthropology of man which makes gender feminine and erases the complexity of Black people, specifically the abuse suffered by Black men

**Curry 13** (Tommy J. Curry, Professor of Philosophy @ Texas A&M, “It ain’t radical, just because you say it is: How the derelectical crisis effects the theoretical and practical utility of Black interventions into anti-black racism,” 2013, http://drtjc.tumblr.com/post/62738300529/it-aint-radical-just-because-you-say-so-how-the)//ghs-VA

In the cases of intra-group critiques like that of Black feminism, or Black queer/quare theories of Blackness, the reaction of the Black theorist becomes peculiar, though not unheard of. Knowing that the objects of their criticism are powerless, in the sense that they do not generate the ideologies or control the institutions that allow them to be patriarchs, these ideologies make the identification of the Black community, the Black man, as pathological. In its discursive rendering of the gender and sexual dynamics that produce homophobia and sexism, Blackness is masculinized, so that the creation of the image needed to give teeth to these accounts resonates with the negrophobia of the white listener. In other words, these theories are not geared to cultural and psychical transformations in the Black community, as seen from the perspective of those in these communities, but rather they are fundamentally geared towards the formulation of accounts that epistemologically converge with theories given by the academy so that these reflections about Blackness gain currency with mainstream academic thought and given the title of “theory.” This process is valued even though the cost of making these theorizes recognizable comes with pathologizing the community these theories are supposed to reflect. This is not to say that there is not homophobia, sexism, classism, colorism, and other manifestations of derivative power differences maintained by white supremacism in the Black community. It is to say however, that isolating gender to females as if Black men do not suffer from their hetero-maleness, or making queerness/quareness into a universal corrective to Blackness without attending to the class differential of those queer/quare speakers and the impoverished heteronormative Christian Blacks they speak about only perpetuates the conceptual and actual distance that “highly educated Negros” have from the problems their theories claim to represent. The problem here is erasure of the complexity of Black life, and with it demanding that the actual lives of Black people are erased, eradicated, and demonized for the convenience of theoretical coherence/currency. For the narrative of grand theories like Black feminism, or queer theory, or Marxism to remain legitimate, the complex lives of Black people have to be censored; it is why the sexual abuse of Black men and boys by Black men and Black women shown to the world when Finding Fish, murder, and historical rape of Black men by white men and women by Thomas Foster’s (2011) “The Sexual Abuse of Black Men under American Slavery,” remain ignored and denied by the intellectuals /disciples of these moralities/theories. What the presence of these ideologies in Black debates about Blackness show more than anything is that the presence of Black bodies, and Black voices, do little to change the dominant power structures in society, or the academy alike. Greg Thomas’s (2007) The Sexual Demon of Colonial Power is clear: The possibilities of erotic identity and embodiment are by no means exhausted by what Europe would call heterosexuality or homosexuality. This narrow opposition is neither natural nor universal; it is modern, western, and bourgeois or ruling-class. It is conventionally white and white supremacist as it upholds a much larger sexual opposition between the “civilized” and the “uncivilized,” the colonized and the colonizer. The rather liberal articulation of “race, gender, class, and sexuality” in contemporary academia does not confront but rather consolidates this Occidentalism at the level of politics and epistemology.

#### Black feminism is pseudo-logical—it aims for incorporation and recognition from white feminists and white supremacist institutions for legitimacy be it disciplines or legal entities. It perpetuates the Eurocentric order of knowledge, it does not disrupt it.

**Curry 13** (Tommy J. Curry, Professor of Philosophy @ Texas A&M, “It ain’t radical, just because you say it is: How the derelectical crisis effects the theoretical and practical utility of Black interventions into anti-black racism,” 2013, http://drtjc.tumblr.com/post/62738300529/it-aint-radical-just-because-you-say-so-how-the)//ghs-VA

The liberal articulation of racism, sexual exploitation, and economic deprivation (race, gender, and class) functions as an outstretched hand allowing the white imagination and the Eurocentric canon an opportunity to grasp onto the problems created by the Eurocentric order of knowledge that produced them. These realities of dehumanization are originally rooted in the racist anthropology that essentialized hierarchy into sexuality and ordered capital and property around these prior divisions. This is what is meant in the distinction I make in “On Derelict and Method” between pseudological criticism and culturalogical criticism. Pseudological criticism is not meant to overthrow the systems of knowledge, or question the existence of the oppressor class. It seeks recognition from them and as such proceeds to engage white consciousness, or Black moral/ideological sentiment as the basis of claiming to “transform” the subject matter of the critique. As I argued in that article, the Black theorist is: now propagandist, an advocate of pseudological criticism , which maintains that as “Black philosophers,” it is our duty to only embrace those discourses, techniques, and tactics that respect the recently emergent humanity of whites as the condition of our inclusion within philosophy. The social consequences of this ethical system will of course be denied by the liberal white who takes their tolerance of Black criticism about whites as a type of racial absolution. In reality, the integrationist ethos embraced by philosophers as the virtue ensuring order and mutual respect between Blacks and whites acts as a deliberate sanction against meaningful but potentially divisive racial discourse. This disciplinary morality makes Black thought impotent to attack whiteness beyond the most abstract generalities and limits the total disclosure of Black experience under white supremacist oppression. Under this regime, Black thought is defined by the all too common inter-racial catharses that have become the therapeutic hallmarks of philosophical engagements with race, rather than the rigor of its conceptual analysis into nature of anti-Black racism (144).

### AT Womens issues

#### No link- aff is only specific to black adolescent boys getting autonomy

#### It’s not that womens’ issues aren’t important, but the Aff is about black boys and you try to evade the discussion by bringing up another issue. We NEVER talk about young black male death

Tommy J. **Curry**—20**14** (Associate Professor of Philosophy @ TAMU, “Michael Brown and the Need for a Genre Studies of Black Male Death and Dying,” Theory and Event 17.3 (2014))

In “No Humans Involved,” Sylvia Wynter urges the reader to consider the relationship between the paradigms of dehumanization that resulted in the genocide of Armenians by Turkish pan-nationalists, the holocaust inflicted upon Jews by the Germans, and the language used to describe Black men as a species deserving death. Because Black men are thought to be “not human,” there is a tendency to embrace their sociological condition as their essential characteristics. Black males are thought to be the origins of their conditions rather than their conditions being the origin of their problems. **The designation of Black males as problems in society**, simultaneously **enforced by our academic theories** demanding the de-emphasis of their plight **allows** such **ideologies to operate without challenge**. **Such conceptualizations**, contends Wynter, “while not overtly genocidal, **are clearly serving to achieve parallel results: the incarceration and elimination of young Black males by ostensibly normal and everyday means**.”18 Similarly, Huey P. Newton has argued in “Fear and Doubt” that “society responds to [the lower socioeconomic Black man] as a thing, a beast, a nonentity, something to be ignored or stepped on. He is asked to respect laws that do not respect him.”19 Ultimately, **it is the Black men and boys who remain isolated,** condemned, **and ignored by theory that “have been made to pay the ‘sacrificial costs’ for the relatively improved conditions** since the 1960s that have impelled many black Americans out of the ghettos and into the suburbs.” 20 Black males are the depositories of the negativity traditional associated with Blackness that makes transcendence, socially, politically and conceptually, possible for other Black

### AT Kids

#### 1. No link- their argument is exactly how eurocentrism functions, to claim that black adolescent boys are not autonomous is not looking towards their actual capacity but already decided by white phobias- that’s curry 2-

#### 2. Our carol 99 evidence is very good that we have to try- we have to try public policy because it is the only thing to provide material opportunities to initiate autonomy-

#### 3. None of their evidence is specific to young black boys- their studies apply to all adolescents and cannot even specify if any black boys were included- immediate no link to their DA

### AT women narrative

#### Oppression Olympics- perm

#### Coalitions, only way to actually even do that- perm is inclusive

#### Doesn’t say you cant deal with issues of black people, with issues of women

#### Focus- not a reason to negate

The problem you cannot say your experience precludes the aff

Feminisim debate:

* Black partricahry- black women most educated women in the country,
* You don’t know what ur talking about, patrichary si about power- where do black men have power
* In Africa they have different notions of gender, coloinaism influenced the,, cannot explain African American men
* Black panthers ran by black women
* Black women- empirics prove, parthicy about pworr, just not a thing

All narratives function on the educational realm- performance are education- perm its about education

As neg strat it becomes a way to win- a way to say my strategy is more better than you to win

The number one justification for lyncying black men way because of rape narratives- you would be striking the plan down, this plan that has nothing to do with your plan has to be stricken down because of your plan, it would be a lynching,

### AT Don’t use state

Blacks were not supposed to discuss issues of the day and were limited to racial discussions for the support or CRITICISM of politicians seeking office. Limits what my body can talk about.

WOODSON founder of the Association for the Study of Negro Life and History 1933

Carter G.- (1875-1950), African American historian and educator; founder and editor of the Journal of Negro History and the Negro History Bulletin; *THE MISEDUCATION OF THE NEGRO;* p.92

In the North the Negroes have a better chance to acquire knowledge of political matters of the simple kind, but the bosses do not think it is advisable to enlighten them thoroughly. Negroes in parts are employed in campaigns, but they are not supposed to discuss such issues of the day as free trade, tariff for protection, the World Court, and the League of Nations. These Negro workers are supposed to tell their people how one politician seeking office has appointed more Negro messengers or charwomen in the service than the other or how the grandfather of the candidate stood with Lincoln and Grant through their ordeal and thus brought the race into its own. Another important task of these Negroes thus employed is also to abuse the opposing party, showing how hostile it has been to the Negro while the highly favorable party was doing so much for the race.

THE ROLE OF THE GOVERNMENT IS INEVITABLY IMPORTANT – It is the only avenue in which we can break down the institutional effects of racism

FRANKLIN James B. Duke Professor Emeritus of History Duke University 1993

John Hope-1985-1992 was Professor of legal History in the Law School at Duke University; *THE COLOR LINE: Legacy for the Twenty First Century*; p. 73-74

We now live in an age when the role of government is inevitably important whether we are referring to preschool education in Seattle or the aircraft industry in that area, whether we are talking about welfare in Detroit or the creaky, wavering automotive industry there. What we need so desperately is the assumption of responsibility at the highest levels in the public and private sectors to make a strong pitch for the elimination of the uglier aspects of the color line so that we can have a healthier, happier, even gentler society. We need to appreciate the importance of legislation, judicial decisions, and executive orders in setting the stage for eliminating the color line. Without them it is not possible for individuals or groups of individuals, however dedicated, to make a good-faith and successful effort to eliminate the color line. Yet we cannot expect too much of these public efforts, important as they are. These public efforts must be combined with private efforts to promote mutual respect and a willingness to make judgments of others based on what they have done and can do, and not on who they are. If we can somehow teach ourselves these lessons in human relations, perhaps we can take the first feeble steps toward creating the kind of community about which some of our forebears spoke and wrote, and the kind of nation about which so many of us have dreamed but never realized

Only state action can create real change, K’s must be tied to implementable policy options

Bryant, Levi, 20**12**, Ph.D. in Philosophy from Loyola, Underpants Gnomes: A Critique of the Academic Left, http://larvalsubjects.wordpress.com/2012/11/11/underpants-gnomes-a-critique-of-the-academic-left/,

The problem as I see it is that this is the worst sort of abstraction (in the Marxist sense) and wishful thinking. Within a Marxo-Hegelian context, a thought is abstract when it ignores all of the mediations in which a thing is embedded. For example, I understand a robust tree abstractly when I attribute its robustness, say, to its genetics alone, ignoring the complex relations to its soil, the air, sunshine, rainfall, etc., that also allowed it to grow robustly in this way. This is the sort of critique we’re always leveling against the neoliberals. They are abstract thinkers. In their doxa that individuals are entirely responsible for themselves and that they completely make themselves by pulling themselves up by their bootstraps, neoliberals ignore all the mediations belonging to the social and material context in which human beings develop that play a role in determining the vectors of their life. They ignore, for example, that George W. Bush grew up in a family that was highly connected to the world of business and government and that this gave him opportunities that someone living in a remote region of Alaska in a very different material infrastructure and set of family relations does not have. To think concretely is to engage in a cartography of these mediations, a mapping of these networks, from circumstance to circumstance (what I call an “onto-cartography”). It is to map assemblages, networks, or ecologies in the constitution of entities.¶ Unfortunately, the academic left falls prey to its own form of abstraction. It’s good at carrying out critiques that denounce various social formations, yet very poor at proposing any sort of realistic constructions of alternatives. This because it thinks abstractly in its own way, ignoring how networks, assemblages, structures, or regimes of attraction would have to be remade to create a workable alternative. Here I’m reminded by the “underpants gnomes” depicted in South Park:¶ The underpants gnomes have a plan for achieving profit that goes like this:¶ Phase 1: Collect Underpants¶ Phase 2: ?¶ Phase 3: Profit!¶ They even have a catchy song to go with their work:¶ Well this is sadly how it often is with the academic left. Our plan seems to be as follows:¶ Phase 1: Ultra-Radical Critique¶ Phase 2: ?¶ Phase 3: Revolution and complete social transformation!¶ Our problem is that we seem perpetually stuck at phase 1 without ever explaining what is to be done at phase 2. Often the critiques articulated at phase 1 are right, but there are nonetheless all sorts of problems with those critiques nonetheless. In order to reach phase 3, we have to produce new collectives. In order for new collectives to be produced, people need to be able to hear and understand the critiques developed at phase 1. Yet this is where everything begins to fall apart. Even though these critiques are often right, we express them in ways that only an academic with a PhD in critical theory and post-structural theory can understand. How exactly is Adorno to produce an effect in the world if only PhD’s in the humanities can understand him? Who are these things for? We seem to always ignore these things and then look down our noses with disdain at the Naomi Kleins and David Graebers of the world. To make matters worse, we publish our work in expensive academic journals that only universities can afford, with presses that don’t have a wide distribution, and give our talks at expensive hotels at academic conferences attended only by other academics. Again, who are these things for? Is it an accident that so many activists look away from these things with contempt, thinking their more about an academic industry and tenure, than producing change in the world? If a tree falls in a forest and no one is there to hear it, it doesn’t make a sound! Seriously dudes and dudettes, what are you doing?¶ But finally, and worst of all, us Marxists and anarchists all too often act like assholes. We denounce others, we condemn them, we berate them for not engaging with the questions we want to engage with, and we vilify them when they don’t embrace every bit of the doxa that we endorse. We are every bit as off-putting and unpleasant as the fundamentalist minister or the priest of the inquisition (have people yet understood that Deleuze and Guattari’s Anti-Oedipus was a critique of the French communist party system and the Stalinist party system, and the horrific passions that arise out of parties and identifications in general?). This type of “revolutionary” is the greatest friend of the reactionary and capitalist because they do more to drive people into the embrace of reigning ideology than to undermine reigning ideology. These are the people that keep Rush Limbaugh in business. Well done!¶ But this isn’t where our most serious shortcomings lie. Our most serious shortcomings are to be found at phase 2. We almost never make concrete proposals for how things ought to be restructured, for what new material infrastructures and semiotic fields need to be produced, and when we do, our critique-intoxicated cynics and skeptics immediately jump in with an analysis of all the ways in which these things contain dirty secrets, ugly motives, and are doomed to fail. How, I wonder, are we to do anything at all when we have no concrete proposals? We live on a planet of 6 billion people. These 6 billion people are dependent on a certain network of production and distribution to meet the needs of their consumption. That network of production and distribution does involve the extraction of resources, the production of food, the maintenance of paths of transit and communication, the disposal of waste, the building of shelters, the distribution of medicines, etc., etc., etc.¶ What are your proposals? How will you meet these problems? How will you navigate the existing mediations or semiotic and material features of infrastructure? Marx and Lenin had proposals. Do you? Have you even explored the cartography of the problem? Today we are so intellectually bankrupt on these points that we even have theorists speaking of events and acts and talking about a return to the old socialist party systems, ignoring the horror they generated, their failures, and not even proposing ways of avoiding the repetition of these horrors in a new system of organization. Who among our critical theorists is thinking seriously about how to build a distribution and production system that is responsive to the needs of global consumption, avoiding the problems of planned economy, ie., who is doing this in a way that gets notice in our circles? Who is addressing the problems of micro-fascism that arise with party systems (there’s a reason that it was the Negri & Hardt contingent, not the Badiou contingent that has been the heart of the occupy movement). At least the ecologists are thinking about these things in these terms because, well, they think ecologically. Sadly we need something more, a melding of the ecologists, the Marxists, and the anarchists. We’re not getting it yet though, as far as I can tell. Indeed, folks seem attracted to yet another critical paradigm, Laruelle.¶ I would love, just for a moment, to hear a radical environmentalist talk about his ideal high school that would be academically sound. How would he provide for the energy needs of that school? How would he meet building codes in an environmentally sound way? How would she provide food for the students? What would be her plan for waste disposal? And most importantly, how would she navigate the school board, the state legislature, the federal government, and all the families of these students? What is your plan? What is your alternative? I think there are alternatives. I saw one that approached an alternative in Rotterdam. If you want to make a truly revolutionary contribution, this is where you should start. Why should anyone even bother listening to you if you aren’t proposing real plans? But we haven’t even gotten to that point. Instead we’re like underpants gnomes, saying “revolution is the answer!” without addressing any of the infrastructural questions of just how revolution is to be produced, what alternatives it would offer, and how we would concretely go about building those alternatives. Masturbation.¶ “Underpants gnome” deserves to be a category in critical theory; a sort of synonym for self-congratulatory masturbation. We need less critique not because critique isn’t important or necessary– it is –but because we know the critiques, we know the problems. We’re intoxicated with critique because it’s easy and safe. We best every opponent with critique. We occupy a position of moral superiority with critique. But do we really do anything with critique? What we need today, more than ever, is composition or carpentry. Everyone knows something is wrong. Everyone knows this system is destructive and stacked against them. Even the Tea Party knows something is wrong with the economic system, despite having the wrong economic theory. None of us, however, are proposing alternatives. Instead we prefer to shout and denounce. Good luck with that.

Anthro, brogroud, wounded attachments

Im pissed because I wanna be, not because I am

### AT Shared Decision Making

#### 1. C/A Barbera 1- This is a disad to the entirety of the aff- the black community, the black parents are the issue- for you to say there should be shared decision making and communication with parent and child is the status quo which is the stigma of depression not existing- the autonomy of the aff is uniquely key to resolve the dived between parent and child in the black community

#### 2. Perm- Do the aff then the neg. The thesis of the neg is there needs to be shared communication, our aff passes a policy that forces the discussion within the black community to question the stigma of depression. That means we wil have discussion about depressin between parent and child- but there has to be some tangible legislation that creates a value to force that discussion, otherwise the communication is just the status squo. It’s a sequencing question- productive communication between parent and child only comes after the aff passes to create a discussion about the stigma of depression.

### AT Money DA

#### 1. Going to a school councilor does not cost money- our inherency evidence simply says that in the squo minors need parental consent which means the plan is uniquely key to resolve and doesn’t always need money

#### 2. But second of all, the value orientation solves the entire DA. Parents will be paying for the treatment after the stigma of depression has been questioned within the black community. When the USFG passes this right purely to black adolescents, the discussion begins to permeate and mindsets begin to change about depression which will allow parents to actually decide to pay for treatment because the stigma has been changed.

#### 3. This just not a reason to vote us down- the question is not about how it will be paid- not every black child who is depressed is poor- the aff is not util, the aff is not trying to help the most amount of people- the aff is simply trying to force the discussion with a tangible policy to change values- which means rich or middle class black adolescents can pay for the treatment- that means the aff avoids the money disad and is still a good idea, it does not make sense for this to be a reason the aff is bad.

### AT Fed DA and States CP

#### Theory

#### Doesn’t solve the aff

#### MUST BE NATIONAL TO CREATE VALUE CHANGES

### AT CJS DA

#### Non unique- The death penalty is not the only reason black people will die—are you kidding me—black boys are being shot for picking up toy guns at Walmart, the death penalty is not a unique way that systematic racism will occur- curry 2, already perceived as older, you don’t have uniqueness this is a horrible disad

#### It is try or keep dying for the aff—the status quo cannot get worse. The stigma of depression has created an environment in which murder obesity, cancer, and violence will continue to happen—The aff is a step in the right direction in order to allow black youth the ability to not follow down a path of depression because the black community has not accepted depression as real

#### TURN- Their disad is a form of argument evasion. Their argument is literally don’t let depressed black teens make decisions for themselves because then they will be looked at like adults—this the wrong way to approach politics. Curry 14 is very clear on value orientation through policies, our policy instills a value on black youth as being able to be recognized as depressed—you don’t allow any of that

#### Adults abuse drugs, adolescents are abusing drugs… why aren’t they now perceived as adults and why didn’t this spill over to the CJS?

#### Evidence does not say what they tag it to say

### AT Author says Washington last

#### The curry evidence answers this

#### The gov allows to create grassroots orgnaizations- the only way to destigmatize the stigma is through intiating a policy that allows this

#### Our fiat is just a

### AT Not smart enough

#### No link- Aff is focused on giving black youth the ability to be able to make their own decisions for their livelihood—it is not about being smart enough, it is about instilling a value for black youth as able to be autonomous for themselves

#### Your entire DA is what the aff critizes. The pathology against black youth is that they are always never smart enough, too criminal, and not capable of making their own choices for their livelihood. This pathology is caused by white phobias, that’s the curry 2 evidence, but also shown empirically with cottman 15- blacks already criminalzed in education system- and then tracy 15 with black boys killing themselves at the highest rate of suicide. There is no DA because it can’t get any worse—black youth are getting shot for picking up toy guns at Walmart—its try or keep dying for the aff- the DA cannot make the worse worser.

#### No link- **Multiple studies unequivocally demonstrate that adolescents are capable of decisional capacity, and thus should be granted autonomous medical choices.**

Hartman, 2000 (Rhonda Gay [J.D., Ph.D.] “Adolescent Autonomy: Clarifying an Ageless Conundrum” Hastings Law Journal 51 Hastings L.G. 1256. August 2000. Via LexisNexis Academic)

Several studies suggest that adolescents are rather thorough and thoughtful about their choices in health care. The Journal of the American Medical Association published a study by six researchers that asked adolescents to identify characteristics in a health care provider that affect their decision to seek medical care. The study population consisted of a cross-section of 6,821 ninth graders (aged 14 through 16) from the Philadelphia public school system, who responded over a ten month period by open-ended oral discussion and by written survey. The researchers report a high level of thoughtful and mature perceptions by adolescents, enabling the researchers to clarify which variables influence their decisions to seek medical care. The influential variables include providers who are skilled in adolescent care, competent, compassionate, unpretentious, nonjudgmental, and willing to respect confidentiality. The adolescent study respondents further expressed that respect by providers toward adolescent patients was paramount, demonstrated by clear communication, candor, sensitivity toward individual needs, and equal treatment. This particular finding is further supported by a published study in the Journal of Adolescent Health, whose results "highlight the independent effect that health care providers' interpersonal style can have on adolescent patient satisfaction," similar to that of adult patients. [\*1319] Moreover, researchers have found that adolescents wish to chart their own course within the health care system by visiting providers on their own, exercising decision-making in medical care, and being responsible for those decisions. According to researchers, this finding "illustrates that adolescents are not passive recipients of care. They actively interpret interactions and evaluate services." Reporting that the findings indicate a reciprocal element to the health care system, researchers urge adolescents to become more actively involved in health care, which in turn would better serve "the needs and ultimately improve the health status of youth." Other researchers have also found that acknowledging the self-determination of adolescents in routine medical decision-making is therapeutic by "improving their response to treatment and encouraging the development of self-efficacy." According to the results of a study focusing on voluntariness in medical decision-making comparing children, adolescents, and young adults, Professor David G. Scherer found that adolescents and young adults appeared to approach "medical decision-making with a quality of intentionality that is not seen in the decisions made by children." Professor Scherer further found that "older adolescents appear to be comparable to young adults in their reactions to parental influence in some medical treatment decision circumstances," suggesting "that older adolescents should not be excluded from making treatment decisions on the presumption that they lack the requisite capacities for volition." Professor Scherer underscored the import of these findings, stating "there is no conclusive evidence to presume that adolescents are incapable of a voluntary consent comparable to that of young adults." Several years earlier, Professor Scherer and N. Dickon Reppucci measured the volition of adolescents in decision-making and found that the nature of a treatment decision greatly [\*1320] impacts the quality of an adolescent's response to parental influence: "Adolescents are more likely to resist parental influence when the consequence or gravity of the decision has serious implications for the adolescent's health." Last, but notably not least, is the seminal study published by Lois Weithorn and Susan Campbell who studied 96 participants ages 9, 14, 18, and 21 to determine developmental differences in medical decisional capacity. Specifically, they compared the decision-making ability among young adults, adolescents, and children, and found that, in contrast to the 9-year-olds, the 14-year-old adolescents reasoned about medical decisions in much the same way as the young adults. They further found that children as young as nine appear able to participate meaningfully in their health care decisions. The investigators concluded that their findings are consistent with Piaget cognitive development theory, which predicts that, by the age of 14, minors reach a stage of formal operational thinking that allows them to reason hypothetically. The authors take the position that their results do not support the denial of adolescent self-determination in health care situations. This research confirms earlier preliminary findings that there is "little evidence that minors age 15 and above as a group are any less competent to provide consent than are adults." The fact that scientific and social science research suggests no perceptible difference between the capacity of adolescents and young adults in medical treatment decision-making indicates that the law should refrain from capriciously constructing a dichotomy of presumptive differences in decisional autonomy.

#### UH, no impact—they haven’t shown a reason to why black youth as autnomus breaking down the pathology of the black adolescent boy as criminal is bad—that’s literally the only impact fo the aff, the only reason to vote aff—breaking down that pathology or at least mitigating it through public policy best disrupts Eurocentric knowledge production which is the only link to the ROB. Their impact to the DA doesn’t address the thesis of the AFF.

### AT Security K

#### This is abstract

#### Yes state will reaffirm itself, don’t defend ethicality of state, just that state the only thing that can change anything, curry 14

#### Other movements mean nothing

THE ROLE OF THE GOVERNMENT IS INEVITABLY IMPORTANT – It is the only avenue in which we can break down the institutional effects of racism

FRANKLIN James B. Duke Professor Emeritus of History Duke University 1993

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We now live in an age when the role of government is inevitably important whether we are referring to preschool education in Seattle or the aircraft industry in that area, whether we are talking about welfare in Detroit or the creaky, wavering automotive industry there. What we need so desperately is the assumption of responsibility at the highest levels in the public and private sectors to make a strong pitch for the elimination of the uglier aspects of the color line so that we can have a healthier, happier, even gentler society. We need to appreciate the importance of legislation, judicial decisions, and executive orders in setting the stage for eliminating the color line. Without them it is not possible for individuals or groups of individuals, however dedicated, to make a good-faith and successful effort to eliminate the color line. Yet we cannot expect too much of these public efforts, important as they are. These public efforts must be combined with private efforts to promote mutual respect and a willingness to make judgments of others based on what they have done and can do, and not on who they are. If we can somehow teach ourselves these lessons in human relations, perhaps we can take the first feeble steps toward creating the kind of community about which some of our forebears spoke and wrote, and the kind of nation about which so many of us have dreamed but never realized

#### Policymaking discussion is better than micro political discussions when the policies attack values. Even if the policy doesn’t pass, the scholarship from how that policy can actually change values to those who the policies affect is the best discussion and as per our curry evidence- the most production

#### This discussion is not abstract it is rooted in practical reality of those who suffer from depression- dealing with material conditions good- state will always be bad- what can we do to change how the state operates

### AT No solvency evidence

#### Yes, how would you have solvency evidence for an aff that hasn’t passed yet

#### The affirmative is literally try or die- they try to say that the aff is a bad idea because we don’t have a specific card that says black children will do this—if we are winning our barbera evidence about the stigma within the black community about depression- then that means passing the policy has a chance of solving because now black youth have recognized the right exists for them and can take advantage of it—if we never try, we’ll never have evidence for the plan being used by black youth which means the plan should pass-

### AT white people will be seen as autonomous

#### Already are….

### AT Abelism

#### Individualism

#### 1. No link- The aff says “ought” to have the right, not mandated. No individualistic notions of autonomy, we say autonomy is a good thing but other people can help make the decision.

#### 2. Perm- interconnectedness is the aff- adolescents should have the right, yet others can help. Black people are disabled as per basis of their skin– we need to have a critical race study alongside their Kritik. Their analogy of ableism to other forms of oppression glosses over unique difference and recreates the violent gaze they seek to solve- turns the Kritik Beth FERRI-, Professor at Syracuse University “A Dialogue we’ve Yet to Have: Race and Disability Studies”-online- 2010 According to Bakhtin, explanation requires only one consciousness, while understanding requires two (Hohne&Wussow, 1994). Thus, understanding requires that we both orient ourselves to the particular context of the “other” and engage in dialogue across our differences (Morris, 1994)—an engagement infused with multiplicity and productive tension. This does not involve speaking to or for one another—but entering into a more dialogic engagement across difference. Certainly there are many connections between disability studies and critical race studies. As a group, scholars in both fields are not so much cohesive in terms of focus or methodology as they are committed to a shared interest in social justice (Bell, 2009). Both disability studies and critical race studies place ideology at the center of their analyses—exploring ways that ableism and/or racism are deeply engrained in the very structures of society(Parker & Lynn, 2009). Both reject biological determinism and view race and/or dis/ability as socially constructed, ever shifting in terms of meaning and shaped by intersecting political, social, and historical contexts. Finally, both fields value narrative and counter-narrative (Parker & Lynn, 2009), not simply as expressions of lived experience, but as important sites of knowledge production to resist hegemonic representations that valorize individuals, groups, and bodies of knowledge deemed “normal” and marginalize the “other.” Yet, despite these and other similarities, scholars in critical race studies and disability studies have yet to engage in any sustained dialogue about the interconnections between ableism and racism. Of course, we should not assume that these groups would agree on either the source of the problem or its solution. Thus, what is needed is not simply a cursory attending to race or ethnicity, but a sustained and careful analysis of the ways racism and ableism are interdependent. Unfortunately, too often, when scholars or activists do attempt to combine analyses of race and disability or gender and disability, they do so by analogizing between the two or placing these systems of oppression in a hierarchy (May & Ferri, 2005). This amounts to placing one type of oppression as overarching or as foundational to all others. A common claim is that disability cuts across all the other forms of oppression. Moreover, because anyone can acquire disability it is therefore thought to be more universal, as opposed to the particular interests of race or gender,I suppose. I admit to being puzzled by these assumptions. Don’t race, gender, and sexuality, for example, cut across social class? Moreover, what is universal about disability experience—Is there really one disability experience or isn’t it mediated by the particular social, historical, and political context? A slightly different approach attempts to garner attention to one type of oppression by linking it to another, usually through analogy. Consider a bumper stickerthat reads something like, “Black people had to fight for the right to ride in the front of the bus, but we can’t even get on the bus.” Other examples use terms like being “shackled” by ableism or “crippled” by racism. These analyses ignore the ways that racism and ableism are dissimilar—ways that they cannot or should not be seen as interchangeable or analogous. Moreover, they all but erase those who experience racism and ableism simultaneously—a point cogently raised in the germinal collection of essays, All the Women Are White, All the Blacks are Men, But Some of Us Are Brave: Black Women’s Studies (Hull, Scott, & Smith, 1982). Another approach focuses on the “double jeopardy” of race and gender (Beale, 2008); or, disability and gender (Rousso&Wehmeyer, 2001); or, race/ethnicity and disability (Fierros& Conroy, 2002); or, the “triple jeopardy” of race, gender, and sexuality (Bowleg et al., 2003; King, 1988); or, gender, race, and disability (Demas, 1993). Although these analyses are preferable to ones that completely ignore the intersection of race and disability, for instance, they run the risk of oversimplifying interlocking and multiple systems of oppression by offering a false sense of equivalency among different forms of oppression (Carbado, 1999). In other words, if we think about various forms of oppression and privilege from this model, anyone can be and often is multiply situated by diverse forms of privilege and oppression. This, however, is not to say that all forms of oppression are equivalent or interchangeable—a form of “conceptual tidiness” that Spelman (1988) rightly critiques. Thus, although one may experience heterosexual privilege, this should not be construed as similar to the ways someone else might experience racial privilege or class privilege. Neither will our experiences of one form of oppression (ableism or homophobia, for example) be analogous to someone else’s, particularly if we live in very different circumstances because of race or social class, for example. Finally,disability studies scholars have yet to grapple with the ways that disability has functionedas a “discursive tool for exercising white privilege and racism” (Blanchett, 2006, p. 24), as well asnormative gender and sexual practices. Perhaps it is because of these many ways that attempts to “do” intersectionality can and often do go wrong that scholars have come to see this work as impossible and simply avoid it.It is telling, for instance, to pick up a disability studies book and search the index for terms like race or ethnicity. Even if you find these terms, the analysis will often be brief and superficial—the “embarrassing etcetera” (Butler in Zerilli, 2004) tacked on at the end of a list of more central oppressions. Likewise, you will most likely see a similar dearth of attention to disability or ableism in books that focus on critical race studies, leaving disability to be defined as asocial, apolitical, and ahistorical. Evoking biological determinism and deficit notions of disability, critical race theorists have sought to distance themselves from any association with disability (Erevelles et al., 2006).

#### 3. Impacts of the aff outweigh- Black people already are not viewed as rational and autonomous in the status quo, they are disabled, the question is what we can do to instill a value of those who are not seen as autonomous- that’s the carrol 99 and Hartman 2000 evidence- plan recognizes decisional capacity.

**1. They use a system of identifying disability that privileges a social model of conceptualizing impairment that marginalizes those with non-apparent impairments. This leads to a system where either disabled individuals have to self-identify with disability that stigmatizes those that don’t appear “disabled enough” or it outright excludes them from their alternative. The question of who “counts” as disabled is the key question to resolve the efficacy of the alternative.  
  
Jill C.HUMPHREY, (Faculty of applied social science, the Open University, Researching disability politics, or, some problems with the social model in practice, Disability & Society 15.1)2000 The danger here is that the political principles of more powerful disabled actors can be prioritised over the personal perceptions of less powerful disabled actors until the principle of self-definition lapses into self-contradiction: DW [W]e work with a lot of disabled people who are not interested in the social model or anything like that. What we've said is we won't use the language they've asked us to use about them—we'll just call them their name—it's not that difficult—you don't have to refer to that language necessarily, because you have to hold on to your principles as well. Second, we can witness the *silencing* of impairments, as impairment is relegated to a clandestine and privatised space, an effectwhich Hughes & Paterson (1997) have attributed to the social model, and its dualism between impairment and disability. Whilst some interviewees were explicit about their impairments, these were people with apparent impairments in any event. One interlocutor enshrouded her impair­ments in layers of secrecy so that after 2 hours of otherwise frank and detailed dialogues I was still bemused as to which impairments she had experienced. Whilst I was led to believe that different impairments had impacted differently upon her career in workplaces, trade unions and civil rights politics, the discursive absence around impairments in their specificity prevented me from developing an accurate or adequate understanding of her narrative: JCH: I find it interesting that you had, like, an invisible impairment that became, kind of, visible— DW: No, that was a *different thing.* JCH: Oh, that was a *different* thing—right. W: So then I was diagnosed as having something completely different. I've still got *this other things* but at the moment it's not so visible. (Emphases added.) At the time, my concerns that explicit interrogations could become oppressive intrusions meant that I accepted the veil of ignorance and castigated myself for my curiosity. Subsequently, I discovered that it was not just 'outsiders' who could be perplexed by these 'impairments with no name'. A blind man discussed his frus­tration with other disability activists who challenged his inquiries as to the nature of their impairments—his standard reply was that it was an access issue not only for him, in virtue of his blindness, but also for them, in virtue of his role as a service-provider and access advisor. At the same time, this interviewee exhibited a more general awareness that both disability politics and disability theory had been dominated by people with particular disability identities like his own: DM: It's very *convenient* for people with *apparent* disabilities or impair­ments to operate a social model which says. 'We don't want to discuss things in terms of 'impairments'. Because these people have got priority anyway, and impairment-related provision[in UNISONJ ... The trouble with it [thesocial model] is that it's very difficult ... for people with learning difficulties or other conditions ... which are not catered for ... to raise their concerns as things which need dealing with on a service level, without feeling that they're *breaking the law* and *talking about impairments.*Third, the right to self-define as disabled has as its logical corollary the duty to accept others' self-definitions, but suspicions that people are not who they claim to be circulate around the disabled communityin UNISON. Casting aspersions upon the purported disability of other group members in veiled or outright manners, with or without names attached, arose spontaneously during interviews. In my naivete, I neither comprehended nor challenged this at the time, but from re-reading and de-coding interview transcripts, I can discern three themes as follows: a self-defined disabled person may be suspected of not being disabled when they harbour a non-apparent impairment, and/or express views which diverge from the prevailing consensus, and/or simultaneously belong to one of the other self-organised groups. These themes, in turn, suggest the operation of hierarchies of impairments, ortho­doxies and oppressions,respectively. This is a strange juncture, where the propensity to treat only tangible impairments as evidence of a *bona fide* disability identity clearly marginalises those with non-apparent impairments, such as learning or mental health ones, whilst the reluctance or refusal to differentiate between impairments by identifying them bolsters up the claims by people with apparent impairments that they represent all disabled people.The twist in the tale is that when other disabled people do become visible and audible in interrogating the hierarchy of impairments. they may find themselves once again marginalised as the other hierarchies of orthodoxies and oppressions come into play. For one thing, people with learning or mental health difficulties may speak with a different voice, given the qualitatively different *stigmata* attached to different impairments and given the fact that the social model has been developed by those with physical impairments, so that their contributions may be interpreted as deviating from prevailing orthodoxies. For another, people who belong to another oppressed group may be all too visible in their difference, but their blackness or gayness may be construed as detracting from their contributions as disability activists, given the propensities of each group to prioritise its own specific identification-discrimination nexus. The following intervie­wee testifies to some of these dynamics: DM: People have *the right to self-define.* But what we've never said is who has got *the right to challenge.* So if somebody says 'I'm a disabled person; I've come to this disability group' I don't know how you can deal with your *suspicion that they're not.* In fact you *can't* deal with it. And you have to ask yourself why you *want* to deal with it ... [names mentionedj ... But I'm absolutely convinced that there are lots of people who *don't* come to groups because they're frightened that they don't *look* disabled enough.Indeed, this hierarchy of impairments and this 'policing' of the disability identity does act to excludeUNISON members who believe that they experience the disabling effects of an impairment, but who suspect that they would not 'count' as disabled people according to the prevailing criteria in the disabled members' group. Evidence for this emerged during a detailed case-study of the lesbian and gay group, and two examples should suffice. The first example is of a lesbian who had been dyslexic since childhood, who had experienced a range of discriminations in edu­cation, employment and everyday life, and who was registered as disabled with the Department of Employment. She sought to engage in her local disabled members' group, but disengaged after the first meeting: DL: I'm also disabled with an invisible disability, dyslexia ... I have to educate people about dyslexia as well ... An invisible disability is very difficult for people to cope with—you have to tell each new person, and then they each interpret it differently, and then they can forget ... And it's a fluid disability as well—it's manageable sometimes and unmanageable other times ... and people can't deal with that either ...' JCH: Did you ever go to the disabled members' group? DL: I did. And I got *stared at* when I walked in. By people who really should know better. JCH: Sorry. Why did you get stared at? This is not obvious to me! DL: Because I didn't *look* like I was disabled. The second example is, perhaps paradoxically, someone whose impairment was visible, but who dared not join the disabled members' group on the grounds that it was not 'severe' enough to be taken seriously by other group members. The impairment in question was skin allergies over her entire body, including facial disfigurement which is recognised under the Disability Discrimination Act 1995, as one of its few token gestures towards the social model of disability (Hqual Opportu­nities Review, 1996). Nevertheless, this interviewee's self-definition as disabled was confounded and then crushed by her convictions that disability activists would define her as non-disabled: DL: 'I get quite *bitter* sometimes. I don't think I'm disabled, because I don't think that what I've got prevents me from functioning, or society doesn't prevent me from functioning. But it probably *does* ... And my skin tissue scars very easily, and I've got visible marks on my face, and people *do* look, and I *do* feel conscious of it, and I'm *made* to feel conscious of it. But I would feel like I was—what's the word?—an *impostor* if I attended a disability caucus for those reasons. I feel that the disability caucus excludes people like that ... Nobody takes things like that into account. JCH: The crazy thing is, that until people like you get involved in the disability movement in the union, then they *won't take* things like that into account! But that does put a big burden on *you*—or on people in your position—to come out and say 'Hey! We're here too! What about us?' DL: But I feel like mine is a *minimal* complication. Or whether I'm *made* to feel that way ...? The argument here is that the social model as operationalised within the UNISON group has both reified the disability identity and reduced it to particular kinds of impairments—physical, immutable, tangible and 'severe' ones—in a way which can deter many people from adopting a disabled identity and participating in a disability community.Whilst this indicates that the social model may harbour its own set of indigenous essentialisms and exclusions, the solution is not to capitulate to the other-imposed essentialisms and exclusions of the medical model, but rather to work towards a more inclusive model. This will entail a more welcoming stance towards all those who self-define as disabled whatever their impairment might be and towards those who experience impairments and who want to combat discrimina­tions, but who do not choose to identify as 'disabled' for whatever reason. It is time for people to ask 'What do we mean by "our" community? Are its building-blocks safe or its boundaries sensible?' There may be merit in reflecting upon Young's (1990a) warning that communities are often fabricated out of the yearning to be among similar-and-symmetrical selves, to the point where members respond to alterity by expelling it beyond their border. Clearly, a self-perpetuating spiral can be set in motion, whereby the tighter the boundaries are drawn, the more those included will normalise their sameness and exclude others, the more the excluded will become estranged others, and the less the community will be informed by experiences of and reflection upon diversity, etc. This should not be misread—the UNISON group, like many other disabled people's organisations, is at least as democratic as any other social or political group in its constitution, and it is at least as diverse as any other in respecting multiple identities. Paradoxically, some disabled people's organisations may have expended more energies in reaching out to black and gay people who harbour specific impairments than in reaching out to differently disabled people whatever their other oppressions. Of course, we must do both. But the question 'Who is to "count" as a member of the disability community?' is not as strange as it may sound and may even be the Achilles heel of disability politics to date.**

**2. When you say ableism is a way of blackness, you are trying to abstract black lived reality is different form white lived reality, reducing our narratives in order for u to win a root cause argument.  
  
Cassandra JACKSON, (“Visualizing Slavery: Photography and the Disabled Subject in the Art of Carrie Mae Weems” “Blackness and Disability: Critical Examinations and Cultural Interventions” Edited by Christopher Bell. Pg 32-34)2011  
  
Through the appropriation of this photograph, the artist encounters two central problems of putting the disabled body on display:“ Disability” as Lennard Davis argues ''is a specular moment," and thus the visual experience of encountering the disabled body enacts. The power of the gaze to control, limit, and patrol the disabled person". At the same time the viewing of disability is always narrative, or as Davis puts it: “A person became deaf, became blind, was born blind, became quadripl1egic”. Therefore,disability is often reduced to a “chronotype. a time-sequenced narrative:" whichis itself a means of controlling the meaning of disability(ibid.). Indeed, as Davis contends. "'by narrativizing an impairment, one tends to sentimentalize it and link it to the bourgeois sensibility of individualism and the drama of an individual story”ln the case of the black wounded body, these issues of the power of the gaze and the reductiveness of narrative are magnified. Becausethe black body is never individual, but instead is always the representative of the collective other, the image of the disabled black body extends beyond the singular to become emblematic. What is being monitored and storied is not a single body, but a collective body. Thus the meaning of disability in this case is indelibly entangled in the meaning of blackness, both its ideological meaning and the ways in which it manifest materially as a violated body. The narrative of what happened is reduced to: He is a slave ~ slaves are beaten~ beatings equal slavery. The story then not only compresses the individual into a chronological narrative explanation, but it compresses the history of slavery into a single defining narrative.**

**3. Disabilities studies ignore the white body that is tacitly at the heart of their analysis. Its lamentation is how disabled bodies are not fully able to access WHITE privilege, turning all their arguments and giving us an epistemological indict of their argument. Rebecca ADELMAN, Department of Women's Studies- The Ohio State University- “"When I Move, You Move": Thoughts on the Fusion of Hip-Hop and Disability Activism”- Disability Studies Quarterly, Volume 25, No. 1-** [**www.dsq-sds.org**](http://www.dsq-sds.org/) **2005 Beyond a rough coevalness in the late 20th century, there are also broad thematic and theoretical alignments between hip-hop culture and disability activism, attributable largely to the way that discourses ofnormativity function in the U.S. "Normal" is defined as white/male/heterosexual/nondisabled; all other formations get marked as "non-normative"(Ferguson, 2004). Racism and ableism have predictably similar consequences like poverty and state-sanctioned discrimination,but there are other, more apocryphal parallels as well. Black bodies and cultures are "'endangered'"(Cole and Guy-Sheftall, 2001, p. 203), and there is a persistent and wholly justifiable fear present in much of disability activism that technologies like cochlear implants and gene therapy will render disabled people extinct in a misguided attempt to make them "normal." But while the worth of discursively non-normative bodies is consistently denied, those bodies are also repeatedly spectacularized in a process of endless "remind"-ing(Paterson, 2001, p. 93) of their corporeality. The "normate" harms people of color and people with disabilities (Quayson, 2003, p. 108-9), and hip-hop and disability are "subcultures" to the extent that self-identification there occurs in the "corporeal or affective dimension" (Sweetman, 2001, p. 184). Tricia Rose writes that hip-hop holds out the possibility of taking "pleasure" from "social rupture" (1994, p. 39) of dominant norms; this should sound delightfully familiar to disability activists. Though we have moved beyond the time when legal categories of "disabled" and "non-white" were extensively mutually constitutive(Baynton, 2001, p. 36), the cultural, symbolic, and discursive relationships between the two remain salient.The "freakishness" of women like Julia Pastrana, a Mexican Indian woman who was billed as "The Ugliest Woman in the World," and SaartjeBaartman, a South African whose trademark features were her large buttocks and supposedly hypertrophied genitals, was popularly linked to their ethnic difference (Thomson, 1997, p. 70); medical discourses mandate treatments of the disabled body and shape racialized diagnoses of bodies of color. The imposition of pseudo-scientific analyses on impaired and non-white bodies enabled the proliferation of parallel institutional structures designed to contain them: hospitals and jails, which function to discipline "deviance," while scrutinizing it, analyzing it, and keeping it under surveillance. (The title of Danny Hoch's performance piece, Jails, Hospitals, & Hip-Hop, sparked this rather chilling revelation.) Elizabeth Grosz's contention that the sight of the "freak" provokes a "dual horror and fascination" (1996, p. 64) in the spectator echoes the argument Frantz Fanon put forth almost 30 years earlier that black people are "phobogenic" objects in the white 4. imaginary(1967, p. 151). We can infer, then, that the twin spectacles of racial and corporeal "difference" elicit similar reactions in the normative collective imagination. In Scenes of Subjection, Saidiya V. Hartman analyzes the role of spectacle in American slavery, noting that enslaved people were regularly required to stage performances for their white owners. Slavery was an aggregate of "the spectacular nature of black suffering and, conversely, the dissimulation of suffering through spectacle" (Hartman, 1997, p. 22): slave owners used spectacle to disrupt white identification with black suffering while abolitionists used the spectacularly suffering black body to "forg[e]" the "ties of sentiment"(p. 18). White audiences suffered vicariously and pitied the black body while ignoring black subjectivity;this paradigm might also be also instructive for theorizing the mechanisms by which disabilityfundraising telethonsoperate. America understands race and (dis)ability through visual signifiers, and African-Americans and disabled people were featured in two decidedly American forms of entertainment: minstrelsy and the freak show. Images work to "visualize (or render invisible) social difference" (G. Rose, 2001, p. 10) and both the minstrel show and the freak show were relentlessly visual forms of "entertainment" that magnified the marks of bodily and racial otherness. "The minstrel show as an institution may be profitably understood as a major effort of corporeal containment" (Lott, 1993, p. 118), an attempt to manage blackness by hyperbolizing it. Similarly,freak shows "situated the extraordinary body both spatially and narratively"(Thomson, 1997, p. 60) to locate that body safely in the category of "freak"while still providing audiences with a tantalizingly close encounter. Both relied on a slip from "non-normative" to "subhuman"; both have contemporary legacies. This tortured history provokes varied responses; disability activists like Eli Clare seek to reclaim the freak show as a site of power (2003, p. 261), and many African-American performers have made profitable careers parodying popular mimicries of themselves. Nevertheless,the representational violence of both the freak and minstrel show is undeniable and indelible.Minstrelsy and freak shows leave heritages that are highly, though differently, sexualized. The ableist imagination allows women with disabilities two options: beauty queens or poster children (Blackwell-Stratton et. al., 1988, p. 306); both reinscribeheteropatriarchal modes of relating. The choices for disabled men are equally troubling: bitter-emasculated-cripple or triumphant-hypermasculine-cripple.African-American women are typed as hypersexual Jezebels or asexual mammies, and African-American men as variations on the theme of excessively-masculine-preternaturally-sexual-less-than-human beings. Frantz Fanon asserts that to be black is to be "forever in combat with [one's] own image"(1967, p. 194); the same could easily be said of being disabled, insofar as representations of African-Americans and people with disabilities are predicated on damaging and discriminatory norms. Thus, both groups have had to work for what Nancy Eiesland calls "cultural 'resymbolization'" (Thomson, 2004, p. 94), navigating a context that has always denied them self-representation while insisting on their presence. Disability activism and hip-hop can be understood as assertions of the right to bodily self-determination, attempts to re-draw the "cognitive maps" (Burnett and Holmes, 2001, p. 33) that have been imposed on non-normative bodies. Both discourses have critiqued prevailing models of sexuality (Wade, 1994; Waxman, 1994), interrogated the limits of public and private spaces (Quintero, 2003, p. 212), and launched a general assault on the normative structures – representational, legal, and otherwise – of American culture.**

**4. Their views on ableism are grounded in a view from nowhere in which they try to explain the black body’s inherent disability by using white philosophy.**

George **YANCY**; Prof of Philosophy @ Duquesne University “Black Bodies, White Gazes *THE CONTINUING SIGNIFICANCE OF RACEJournal of Speculative Philosophy* 19.4 (2005) 215-241 20**08**

I write out of a personal existential context. This context is a profound source of knowledge connected to my "raced" body. Hence, I write froma place of lived embodied experience a site of exposure**. In philosophy,** the only thing that we are taught to expose is a weak argument, a fallacy, or someone’s “inferior” reasoning power**. The embodied self is bracketed and deemed irrelevant to theory,** superfluous and cumbersome in one's search for truth. It is best, or so **we are told, to reason from nowhere.** Hence, **the white philosopher/**author**presumes to speak for all of “us” without** the slightest **mention of his or her “raced” identity.**Self-consciously writing as a white male philosopher, Crispin Sartwell observes:  Left to my own devices, I disappear as an author. That is the **"whiteness" of** my **authorship**. This whiteness of authorship **is,** for us**, a form of authority; to speak** (apparently) **from nowhere, for everyone, is empowering,** though one wields power here only by becoming lost to oneself. But such an authorship and authority is also pleasurable: **it yields the pleasure of self-forgetting** or apparent transcendence of the mundane and the particular, and the pleasure of power expressed in the "comprehension" of a range of materials.(1998, 6)  To theorize the Black body one must "turn to the [Black] body as the radix for interpreting racial experience" (Johnson [1993, 600]). It is important to note that this particular strategy also functions as a lens through which to theorize and critique whiteness; for the Black body's "racial" experience is fundamentally linked to the oppressive modalities of the "raced" white body. However, there is no denying that my own "racial" experiences or the social performances of whiteness can become objects of critical reflection. In this paper, my objective is to describe and theorize situations where**the Black body's** subjectivity, its ***lived* reality, is reduced to instantiations of the white imaginary,** resulting in what I refer to as "the phenomenological return of the Black body." These instantiations are **embedded within** and evolve out of **the** complex **social and historical interstices of whites' efforts at self-construction** through complex acts of erasure **vis-à-vis Black people.** These acts of self-construction, however, are myths/ideological constructions predicated upon maintaining white power. As James Snead has noted, "Mythification is the replacement of history with a surrogate ideology of [white] elevation or [Black] demotion along a scale of human value"(Snead 1994,

**And Turn. Views on disabilities in regards to “disabled” and “abled” bodies are rooted in European concepts of the normal and abnormal. Your criticism functions within Eurocentric ideologies routed in whiteness and will never be able to solve for oppression because it’s only defined under the traditional sense of Western Man. It excludes all bodies whether they are black, brown, poor, or have disabilities, etc. We are all excluded by your rhetoric. Wynter 3 (Sylvia Wynter, “Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation--An Argument,” CR: The New Centennial Review, Volume 3, Number 3,257-337)//The argument proposes that the struggle of our new millennium will be one between the ongoing imperative of securing the well-being of our present ethnoclass (i.e., Western bourgeois) conception of the human, Man, which overrepresents itself as if it were the human itself, and that of securing the well-being, and therefore the full cognitive and behavioral autonomy of the human species itself/ourselves. Because of this overrepresentation, which is defined in the first part of the title as the Coloniality of Being/Power/Truth/Freedom, any attempt to unsettle the coloniality of power will call for the unsettling of this overrepresentation as the second and now purely secular form of what Aníbal Quijano identifies as the “Racism/ Ethnicism complex,” on whose basis the world of modernity was brought into existence from the fifteenth/sixteenth centuries onwards (Quijano 1999,2000), and of what Walter Mignolo identifies as the foundational “colonial difference” on which the world of modernity was to institute itself (Mignolo 1999, 2000). The correlated hypothesis here is that all our present struggles with respect to race, class, gender,** sexual orientation, ethnicity, struggles over the environment,global warming, **severe climate change, the sharply unequal distribution of the earth resources (20 percent of the world’s peoples own 80 percent of its resources, consume two-thirds of its food, and are responsible for 75 percent of its ongoing pollution, with this leading to two billion of earth’s peoples living relatively affluent lives while four billion still live on the edge of hunger and immiseration, to the dynamic of overconsumption on the part of the rich techno-industrial North paralleled by that of overpopulation on the part of the dispossessed poor, still partly agrarian worlds of the South4)—these are all differing facets of the central ethnoclass Man vs. Human struggle. Central to this struggle also is the usually excluded and invisibilized situation of the category identified by Zygmunt Bauman as the “New Poor” (Bauman 1987). That is, as a category defined at the global level by refugee/economic migrants stranded outside the gates of the rich countries, as the postcolonial variant of Fanon’s category of les damnés (Fanon 1963)—with this category in the United States coming to comprise the criminalized majority Black and dark-skinned Latino inner-city males now made to man the rapidly expanding prison-industrial complex, together with their female peers—the kicked-about Welfare Moms—with both being part of the ever-expanding global, transracial category of the homeless/the jobless, the semi-jobless, the criminalized drug-offending prison population. So that if we see this category of the damnés that is internal to (and interned within) the prison system of the United States as the analog form of a global archipelago, constituted by the Third- and Fourth-World peoples of the so-called “underdeveloped” areas of the world—most totally of all by the peoples of the continent of Africa (now stricken with AIDS, drought, and ongoing civil wars, and whose bottommost place as the most impoverished of all the earth’s continents is directly paralleled by the situation of its Black Diaspora peoples, with Haiti being produced and reproduced as the most impoverished nation of the Americas)—a systemic pattern emerges. This pattern is linked to the fact that while in the post-sixties United States, as Herbert Gans noted recently, the Black population group, of all the multiple groups comprising the post-sixties social hierarchy, has once again come to be placed at the bottommost place of that hierarchy (Gans, 1999), with all incoming new nonwhite/non-Black groups, as Gans’s fellow sociologist Andrew Hacker (1992) earlier pointed out, coming to claim “normal” North American identity by the putting of visible distance between themselves and the Black population group (in effect, claiming “normal” human status by distancing themselves from the group that is still made to occupy the nadir, “nigger” rung of being human within the terms of our present ethnoclass Man’s overrepresentation of its “descriptive statement” [Bateson 1969] as if it were that of the human itself), then the struggle of our times, one that has hitherto had no name, is the struggle against this overrepresentation. As a struggle whose first phase, the Argument proposes, was first put in place (if only for a brief hiatus before being coopted, reterritorialized [Godzich 1986]) by the multiple anticolonial social-protest movements and intellectual challenges of the period to which we give the name, “The Sixties.” The further proposal here is that, although the brief hiatus during which the sixties’ large-scale challenge based on multiple issues, multiple local terrains of struggles (local struggles against, to use Mignolo’s felicitous phrase, a “global design” [Mignolo 2000]) erupted was soon to be erased, several of the issues raised then would continue to be articulated, some in sanitized forms (those pertaining to the category defined by Bauman as “the seduced”), others in more harshly intensified forms (those pertaining to Bauman’s category of the “repressed” [Bauman 1987]). Both forms of “sanitization” would, however, function in the same manner as the lawlike effects of the post-sixties’vigorous discursive and institutional re-elaboration of the central overrepresentation, which enables the interests, reality, and well-being of the empirical human world to continue to be imperatively subordinated to those of the now globally hegemonic ethnoclass world of “Man.” This, in the same way as in an earlier epoch and before what Howard Winant identifies as the “immense historical rupture” of the “Big Bang” processes that were to lead to a contemporary modernity defined by the “rise of the West” and the “subjugation of the rest of us” (Winant 1994)—before, therefore, the secularizing intellectual revolution of Renaissance humanism, followed by the decentralizing religious heresy of the Protestant Reformation and the rise of the modern state—the then world of laymen and laywomen, including the institution of the political state, as well as those of commerce and of economic production, had remained subordinated to that of the post-Gregorian Reform Church of Latin-Christian Europe (Le Goff 1983), and therefore to the “rules of the social order” and the theories “which gave them sanction” (See Konrad and Szelenyi guide-quote), as these rules were articulated by its theologians and implemented by its celibate clergy (See Le Goff guide-quote).**

### Material Reality ADD ON

#### The Alt/K/DA does not deal with the material conditions of black adolescent youth boys. Extend the curry 1 evidence- we need debates focused on tangible policies that are able to change our values within the people who are affected by the polices- if there’s no values initiated by our policies- then any of the theoretical interrogation of the ALT cannot deal with the material conditions being changed as per the aff, which are black adolescents being able to have more opportunities for economic and social stability. That’s carol 99. If the neg alt doesn’t sound like a tangible policy, which carol 99 says is the only way to initiate material opportunity to create autonomy for black lives—then the entire neg is based in an abstraction of ideal theory. No policies- no values- no reason to vote neg.

## Extra

#### Black adolescents are already patholigized as being incompetent and criminal as soon as they enter into society. This is proven by the education system. Michael H. Cottman <http://blackamericaweb.com/2015/08/13/suspensions-disproportionately-applied-to-black-children-mean-racism-begins-early/2/> Suspensions Disproportionately Applied To Black Children Mean Racism Begins Earl August 13th, 2015

The study, which was recently released by the journal Sociology of Education, shows that **African-American students with behavioral problems are** far **more likely to be punished** with expulsions, suspensions — **and** sometimes **even** arrested and **forced into the criminal justice system** — **while white students are routinely steered into special education programs and treated for learning disabilities when they behave badly.** Black educators and parents say the study confirms their beliefs. For years, civil rights activists have argued that a racially biased culture in the nation’s school system has worked agai nst Black students but some of their complaints have usually been dismissed.A new study conducted by Pennsylvania State University assistant professor of sociology and criminology David Ramey, suggests that **there is a disturbing pattern that leads to the “criminalization” of young Black students**. Ramey analyzed the rates of suspensions, expulsions and police referrals at 59,000 schools and 6,000 school districts across the country and concluded that **poor schools that have more Black** and minority **students tend to punish** students **rather than seek medical** or psychological **interventions for them**.“The bulk of my earlier research looked at how, for the same minor levels of misbehaviors — for example, **classroom disruptions, talking back — white kids tend to get viewed as having ADHD, or having some sort of behavioral problem, while black kids are viewed as being unruly and unwilling to learn,”** Ramey said in a Penn State University press release. The Sociology of Education report comes as the U.S. Department of Justice released a report last month blasting the Family Court of St. Louis (Missouri) County saying that **Black youths are treated more harshly than whites and Black juveniles are often deprived of constitutional rights**. The report raises nagging questions about racial discrimination in an area where Michael Brown, an unarmed teenager, was shot and killed by a white police officer last year. “In short, Black children are subjected to harsher treatment because of their race,” Assistant Attorney General Vanita Gupta wrote in a letter to Gov. Jay Nixon, St. Louis County Executive Steve Stenger and Family Court Administrative Judge Thea Sherry. She called the findings “serious and compelling.”

#### Anti-Black racism is the structure from which dehumanization grows—the Black thing is taken to be a savage threat to white society. The Black child— Tamir Rice, Cameron Tillman, Andre Green, Trayvon Martin, Michael Brown—these are black adolescent youth who have been killed because of not being seen as autonomous, as rational individuals. They become disposable entities because of white phobias.

Tommy J. **Curry 3** and Max Kelleher—20**15** (Associate Professor of Philosophy @Texas A&M University, “Robert F. Williams and Militant Civil Rights: The Legacy and Philosophy of Pre-emptive Self-Defense,” Radical Philosophy Review 18.1 [2015]: 45-68)

This shows us that **racism** is a creative psychosis. It grows, **reinvents,** and persuades **generation after generation** of its veracity **by establishing as fact that the sociological conditions of Black Americans arise from some natural essence in Blackness.** This is how **Black inferiority comes to mean that which is animalistic,** criminal, and violent; a **threat to whites and white society.** It obligates that which is white to preserve itself, and the society to confine . **The white American, not as an individual but as a function of its political design, lives out democracy through creating and protecting the anti-Black rationalizations of the society**. For example, while the history of the Ku Klux Klan (both men’s and women’s organizations) have become synonymous with violence and terrorism in American history, there was a deliberate attempt to justify such violence through white womanhood. Williams recognized this as central to the legitimacy given by whites to make terrorism against Blacks, specifically Black men, permissible. Williams notes: People have asked why a racist would take his wife into a riot-torn community like ours on that Sunday. But this is nothing new to those who know the nature of Klan raiding. Many Southern racists consider white women a form of insulation because of the old tradition that a Negro is supposed to be intimidated by a white woman and will not dare to offend her. White women are taken along on Klan raids so that if anything develops into a fight it will appear that the Negro attacked a woman and the Klansman will of course be her protector.61 This violence against the Black community, engineered upon the sacredness of white womanhood—the stratagems deployed to justify its execution—identifies a meaningful aspect of white savagery towards Black people. **There is an appeal to the** caricatures of the **white public—the shared mythology learned by white individuals as children—as if the figments**/pigments **of their imagination are real. When violence is committed against Black Americans, especially Black men** as in the case of Michael Brown, Trayvon Martin, Tamir Rice, etc., **the act of killing the Black beast reassures the white public of the reality of their phobias**. As Williams argues: “The architect of the social jungle has been caught in the spiral of his own web. Thus, in his brutal handiwork to reduce the Black man to a miserable bundle of docile and submissive inferiority complexes, the white man has become a victim of his own brutality. He has transformed his nature to that of a raging, ferocious beast. His very conduct has given him a hate complex tempered with guilt.”62 **This is the complexity obstructing moral appeal and sympathy towards Blacks. Blacks merely become disposable things—the conquering of the whites’ fear of these haunting shadows**. (62-63)

**Black men may become extinct**. After watching the Plant Earth series on the Discovery Channel, it is clear those hwo cannot adjust, vanish. **Black men in the United States face an up hill battle** **as Afrcan-American males live seven years less than all other racial groups in the United States and experience disproportionately higher death rates in all major death categories than either sex, regardless of race.** Even from birth, African-Americans in general strat behind the “eight ball” as infant mortality rates for blacks are nearly tywice that of whites, 13.5 compared with 5.7, with more girls surviving than boys.

#### In the context of black lives, autonomy requires a certain amount of material opportunity. Legislation is key to recognizing the importance of autonomy towards social opportunities for black lives.

Cochran, David **Carroll**. *The Color of Freedom: Race and Contemporary American liberalism*. Albany: State U of New York, 19**99**. Print.

As I argued in chapter 4, **autonomy is** itself **a complex** and multidimensional **value,** and its meaningful realization hinges on a whole range of considerations. It certainly requires the protection against ference provided by strong negative rights, but it also requires a secure environment rich in valuable options. **We need a** wide **range of options in order to make meaningful decisions about the course our lives will take**. This means **our autonomy depends upon a certain level of** economic security and **material opportunity**. We need to be free of the intense uncertainty and vulnerability brought on by severe economic hardship and need. Furthermore, while this level of economic security is necessary for autonomy, it is not sufficient. Our range of options, and thus, our autonomy, goes beyond economic conditions to hinge as well on our more general participation within the complex web of institutions, practices, and meanings that constitutes civil society. It is this participation that is provided, in large part, by our membership in secure and flourishing cultural groups. Finally, in addition to shaping our external range of options, cultural group membership of this kind also helps provide the inner resources we need to actually exercise autonomy, to make the kinds of choices that allow us to live our lives from the inside. **It is this account of autonomy that demands that we recognize the importance of a host of factors to the continuing struggle of black men and women** **to secure the promise of an autonomous life within the United States.** These factors include strong citizenship and nondiscrimination rights, greater social and economic equality, and more social and economic opportunities in mainstream American life. They also include a renewed focus on the ability of black civil society, and within it such as the black church, to provide the kinds of cultural, social, economic, and political resources that group members need to construct autonomous lives for themselves. **Identifying the kinds of factors upon which the autonomy of black Americans hinges in this way means that we can also identify ways in which public policy can contribute to** these factors. We can, in other words, identify various ways in which public policy can **support the autonomy of black men and women** in different **in** different areas of **American life. Public policy can** **strengthen citizenship and** nondiscrimination rights. It can help **alleviate** economic vulnerability and **insecurity and promote social and economic** **equality.** **It can** help **expand** **social and economic** **opportunities for black men and women.**

**Black capitalism would empower blacks to eliminate the ghetto’s barriers to economic development.**

#### Most African- Americans feel depression is simply not real. Don R. Barbera 3*Say It Loud! I'm Black and I'm Depressed* January 1st 2008

**The following is** a shortlist of **how most African-Americans feel about depression: “Depression is all in the head, depression is a weakness**” and “**Depressed people just can’t cope, depression comes from a lack of faith in God and is symptom of spiritual weakness.”** Others say, “Antidepressants are addictive, antidepressants are uppers, **depressed people are just too lazy to try to work, depressed people just feel sorry for themselves,** depressed people just need to get out more and depressed people like being the way they are.” **These ideas remain typical African-American thoughts about depression. …** Making existence even more difficult, is that many **African-American men with depression believe they must live with it and don’t seek treatment thinking,** “That’s just the way life is.” Instead, **they try to talk themselves out of the disease**, or to convince themselves it isn’t real, which isn’t unusual considering how the African-American community handles those with mental disorders. … **Depression can cause a loss of respect among family and friends In the African-American community**. The surgeon General’s Report aimed for groups like the black community that typically ignores what medical science has to say until it’s too late. Nevertheless, **the stigma continues in the African-American community and stands as a major obstacle that prevents black men from seeking or receiving help.**

1. [↑](#footnote-ref-1)